

DESTINY

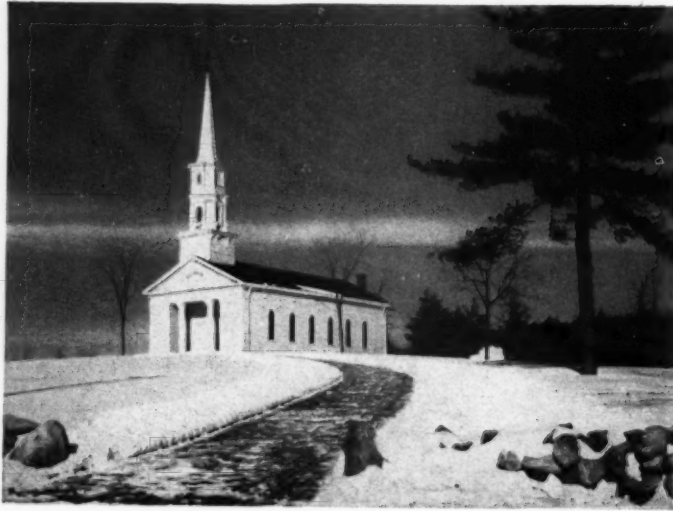
The Magazine of National Life



THE GUIDING LIGHT

"Even The Night Shall Be Light About Me"

[PAGE 3]



Worship the
Lord in the
Beauty of
Holiness

God's Lordship Over the Earth

PSALM 24

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.



The Guiding Light

COUNTLESS persons are perplexed today as they endeavor to lay plans for the years to come. The decisions they must make are dependent upon future contingencies which cannot be properly appraised because of present precarious conditions and economic trends that tend toward insecurity. The result is a sense of bewilderment and continual uncertainty. The light of understanding was never more needed than it is today. At present the world is in darkness, the future seems to present a blank wall and men face it with many misgivings.

Isaiah the Prophet sets forth the fundamental cause of the darkness that prevents men from exercising the discernment that would provide understanding in the choice of the proper course for them to pursue. He emphasizes that the darkness through which men grope is the result of iniquity which has separated them from the Lord, while the lack of truth and justice in the land enlarges the gulf of separation between the people and their God. Continuing, the Prophet points out that the deeds of men are marked by iniquity and acts of violence are in their hands: "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness" (Isa. 59: 9).

Here we have a true picture of conditions extant today, yet in the midst of this darkness of unbelief, causing men "to grope as if they had no eyes" and "stumble at noon day as in the night," there is a guiding light to which they may turn for direction. This light gives those who set their course by faith in accordance with its directing beam the ability to see and comprehend when all is dark for others. The Psalmist declares: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Peter refers to it as a light that shineth in a dark place and he says that light is the "sure word of prophecy" (II Peter 1: 19).

Addressing His people, the Lord sends out an urgent call: "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people" (Isa. 51: 4).

Faith in the Word of the Lord, in the utterances of His prophets and in the observance of the justice and equity of His laws will send forth a beam of light that will penetrate the thick darkness of the uncertainty overshadowing all peoples today.

This light of the world is personified in the person of Jesus Christ, of whom John was speaking when he said: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1: 4-5).

Later on the Apostle declared that those who refuse to believe that He is the Son of God are already condemned, stating: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3: 19-20).

As a nation God's people must return to the righteousness of the Law which Jesus declared would not pass away and their reward will be: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward" (Isa. 58: 8).

When the brightness of God's Glory shall be seen in Israel, the Prophet declares: "And the Gentiles shall come to thy light, and Kings to the brightness of thy rising" (Isa. 60: 3).

In that day the light of the Glory of the Lord will dispel all darkness and upon those who now dwell in the shadow of death that light will shine.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

AN ERA ENDS

FROM ALL INDICATIONS the United States of America has now entered a new era in our history as we embark upon a program of socialization. One thing, however, is being overlooked by the voters who are expecting the continuation of prosperity and a reduction in living costs; that is that we have inherited the unenviable accounting that of necessity will follow the closing of the Roosevelt New Deal era. Unknown to many, the dollar has already lost 63 per cent of its value as a result of the New Deal debauchery of our monetary system and its value is continually dropping, with the end not yet in sight. Actually, we are now to reap the effects of the policies established during the last fifteen years. No administration or power on earth can prevent that accounting from taking place. One major factor in that accounting is to be the passing of our present economy.

Mr. Roosevelt's statement, "After me the deluge" (See "One Hour as King," *DESTINY* for December 1948), was an ominous prophecy in the light of the fact that the Roosevelt era has now ended. The United States of America, with its free institutions and individual initiative and enterprise, has been supplying the world and has at the same time maintained a standard of living for its own citizens unequaled by any other nation on earth. If these American standards are destroyed by the adoption of socialism or through an even further turn to the left under present political leadership, it will be only a matter of time when we shall join the other nations in distress because of regimentation and control of their people and their resources. There will then follow the greatest economic crash that the world has ever known; in fact, such a situation is clearly outlined by the prophets of the Lord as destined to occur. In "Economic Outlook," *DESTINY* for September 1945, such a world-wide disaster is shown to be inevitable and due to take place sometime between now and the fall of 1950 A.D. The violence of this overthrow is represented to be so great that the entire world economic and political structure, as we know it today, will never again be restored.

The political party that instituted the New Deal philosophy of government is now to become fully responsible for the collapse which was made inevitable by the institution

of a bureaucratic government. A whirlwind harvest of disaster will be reaped by the present administration from the winds of indiscretion sown by President Truman's predecessor.

A DISQUIETING TREND

STRIPPED OF ALL the verbiage that tends to hide the real issues in an election campaign, President Truman actually waged his campaign in a bid for election on the issue of saving the people from their own elected representatives — the Congress of the United States. How many of the electorate who applauded the President in these attacks and who later supported him at the polls realized that they were actually being moved to strongly censure the only true champions of their rights?

The 1948 presidential campaign actually demonstrated how effectual the campaign raillery was that the representatives of the people are their enemies. This disastrous propaganda has succeeded in elevating the executive branch of our government to the position of the champion of the people's rights against those they vote for to act in their behalf in the House of Representatives and Senate, thus laying the groundwork for the rise of tyranny and oppression in our land. It is difficult to understand how the citizens of the United States could be so easily sold on such a false assumption with the examples of Mussolini and Hitler still fresh in their memories, who used the same tactics in their appeals to the people in order to elevate themselves to places of power as the champions of the people's rights.

Let us assume that as a result of continued attacks upon Congress by the executive branch of our government, and the support of those attacks by the people, Congress should become no more than a rubber stamp to certify executive orders. Then the freedom, prosperity and peace of our people would pass away. In their place would rise the menace of tyranny, oppression and demagogism, if not actual dictatorship.

The only means by which the citizens are able to check the extravagances of government by executive order is through a Congress that truly represents the people. If this

great body, which is directly responsible to the people, is ever reduced to a position of mere servitude, holden to the executive for its existence, the rights of American citizens will be in serious jeopardy. The most disquieting feature of the presidential campaign was not who was elected to office but, rather, the apathy on the part of the citizens of this great nation to the attacks upon their constitutionally guaranteed representation.

Our forefathers fought and died that we might have this representation in government to check the excesses of the executive. The Magna Charta, and later the Constitution of the United States, gave us the safeguards requested. Today we are witnessing the spectacle of men and women thoughtlessly cheering when the executive proposes to destroy these hard-earned rights of the people as a president demands that he be given a Congress subservient to him and ready to approve all his policies. The election returns show how little this generation seems to appreciate the purpose for which the provision was made in our Constitution for the people's voice to be heard through their representatives if the executive attempts to wield tyrannical authority over them. The flood gates are now open for the executive and his advisors to dominate and control the policies of this great nation and a fearful price will yet be exacted from the people for failing to properly guard rights which took years to gain but which can be easily lost.

THE PEOPLE'S CHOICE

THE SELECTION BY A majority of our people of the man who is to be President is only incidental to the choice they make at the polls on election day. Never in the history of our nation was this more true than this year, for Harry S. Truman made it perfectly clear as to the program he would follow if elected. Choosing the man, the people chose his program also and Mr. Truman will now proceed to put it into effect, feeling — and rightly so — that he has a clear mandate from the people for doing so.

Apart from the individual who holds the office of President, what did the people choose on Election Day, November 2, 1948? Among some of the things he named as his objectives were higher taxes, price controls and full recognition of the Zionist government, with loans to the new Jewish state. His program also includes the continuation of the Marshall Plan, while at the same time he promises to reduce living costs for all American citizens. Among other promises was the repeal of the Taft-Hartley Law so that labor will be free from the restrictions it imposes and, in general, a move toward the socialization of our government, with a strong centralization of administration and a curb on state's rights. These are only a few of the things which the American people, by their choice of President and other national leaders for the next four years, have authorized their new government to do.

We are thus committed, as a result of the election, to move away from the traditional policies of the past that made our nation great. Already taxation has reached the dangerous point where free enterprise is beginning to suffer. But the new program will necessitate the levying of even higher taxes and will contribute immeasurably to the coming economic debauch as envisioned by the prophets, as we move further and further away from the principles of the Law of the Lord which require the setting of limitations beyond which the people are not to be taxed. The mere fact that the proposal is to increase corporation taxes more

than those levied on individual incomes in no way prevents the burden from falling on all the people, for such taxation increases will ultimately be reflected in higher prices and an increase in the cost of living.

Price controls will be instituted ostensibly to assist those who are finding the burden of inflation difficult to bear, but it will not cure the cause of inflation, nor bring permanent relief. As long as there is prodigious governmental spending and continued increases in shipments to Europe, taken away from domestic production, price controls will create scarcities rather than bring an abundance within reach of those who are now hard pressed. Then, too, when returns for production are inadequate, men will cease to produce.

Perhaps the most disquieting feature of Mr. Truman's program as it affects international policies is the possibility of moves on his part to assist the Zionists through the full recognition of their state and by giving financial support to their government. As pointed out in "The Incredible Hoax," *DESTINY* for July 1948, Soviet Russia is already taking an active part in the Middle East through infiltration into the Zionist and other Jewish organizations. By such methods Communism is spearheading its subversive moves in that land.

There is a substantial possibility now that the investigation of the internal activities of the Communists within our midst may be halted, or at least rendered ineffective, since Mr. Truman was very outspoken in labeling the investigation a "red herring." Many know the actual situation to be otherwise but the people who voted made a definite choice here, for Governor Dewey had promised to clear the government of all Communists if elected to office. Herein lies a very real threat to our future security, more serious than any other one issue confronting our nation on the domestic front. Time will give a demonstration of the accuracy of this statement.

As a nation we have turned from the ways of the Lord and, in choosing the program advocated by Mr. Truman, we are making the coming of national judgment inevitable. Under His Covenants with His people, God has blessed our nation in the past with wonderful prosperity, but now we have chosen to reject the ways of peace by refusing to heed His call to restore the Law of the Lord. Instead, we are moving to institute controls over the distribution of His bounties in the interests of a purely human economy that history has demonstrated to be bankrupt. As the Lord said to Samuel when they turned from Him:

"They have not rejected thee, but they have rejected me, that I should not reign over them." (I Sam. 8: 7.)

Please do not misunderstand: we are not saying that the election of a Republican presidential administration would have made any difference in the over-all trend. We do not believe for one moment that it would. What we do say is that a definite program in ample detail was placed before the people by Mr. Truman and they have accepted that program as the one they wish followed. Thus, the nation has in the sight of God deliberately accepted the way of judgment, for this will become inevitable when the program they have chosen is finally put into full operation. Time will provide the verdict as to the accuracy of this diagnosis and it may prove to be an understatement of the seriousness of future developments as the direct result of the free choice of the people on November 2, 1948.

THIS IS WAR

THE PARALYZING SHADOW of the Red Woe^{*} continues to spread over the earth.* Its billowing clouds of darkness are now rapidly settling down upon China as Moscow endeavors to encircle the teeming millions in that unfortunate land with its iron curtain.

It is war on a gigantic scale, which is being fought in such a manner that the unthinking are wholly unaware of the nature of the conflict. Actually, World War III has already begun, and we are certain that when the history of this era is finally written it will show the date of its real beginning to have coincided with the events surrounding the Berlin crisis in Germany. On June 22, 1948 the Big Four failed to reach an agreement on the Berlin currency dispute. This dates the start of the conflict between the East and the West, for Russia immediately cracked down, with the Soviet occupational forces banning all shipments of any kind from Western Germany into Berlin. The date of this crackdown was June 24. On June 26 the United States disclosed that it would set up daily cargo flights to Berlin to circumvent the Russian blockade shutting off all food and fuel deliveries to the beleaguered city. The news reports of June 27 stated that not since the days of the war had Berlin seen so many planes. Day and night they thunder over the city.

The Kremlin struck at the West in a major offensive but, because no guns were fired, the average individual has been unaware that a war sanguinary and deadly began with this move on the part of Moscow to force Great Britain, the United States and France out of Berlin.

It is interesting to note the passage of time from the day Hitler made his treacherous attack upon Russia. Just seven years to a day from that attack on June 22, 1941 the Kremlin turned against her former allies — those who had assisted her in the conflict against Hitler. Now Russia is attempting to refuse her former allies access to the very city they made it possible for her to occupy. When Hitler attacked Russia, Winston Churchill, then Prime Minister of Great Britain, immediately pledged full aid to the Kremlin. This was a grave mistake for which we are now to pay heavily, for in going to the assistance of Russia we made World War III inevitable. That the gravity of the situation to follow the assistance rendered to the Kremlin at that time was not unknown to prophetic students is clearly illustrated in the following comment at the time, published in *DESTINY* for July 1941:

"Let us recall that the Anglo-Saxon nations assisted Hitler financially and otherwise in his rise to power, with the hope that he would stem Soviet aggression. Hitler turned on them. Now that Hitler is moving against Russia, will our leaders make a further mistake and go to the assistance of Russia against Germany? If they do, it will be to place at the disposal of Russia weapons and means which will later be turned against us after Germany and Russia have settled their differences. This is only a first phase of the war which will later result in central Europe and all the Russias moving against Anglo-Saxon-Israel, and will likely witness great internal upheavals which may bring America to the verge of despair as subversive forces now under cover are let loose in this country. Will the present attack upon Russia by Germany bring a later agreement, giving Russia a commanding position? Will German technical and military leadership be used to lead the Russian hordes against a common enemy? Is this new

* See *Documentary Studies*, "The Shadow of the Third Woe," page 209. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

turn but a trap on the part of the evil forces — a trap to draw the United States and Great Britain into assisting a godless Communistic organization to the later discomfiture of Anglo-Saxonism? If ever it were imperative for America to refuse to assist a nation, this is certainly true in regard to Russia in the light of her future definite moves as outlined. If the American and British leaders become so foolish as to furnish Russia with military information and assistance, they will have only themselves to blame when, at a later date, it is used against them."

Again we warned in *DESTINY* for November 1941:

"For many years Russia has been carrying on a campaign for revolution in many countries, including the United States of America. Will she discontinue such activities at the close of a successful war with Germany? It would be more likely that victory will give her assurance of greater victory over all nations and bring a renewal of her efforts at world revolution. Russia is definitely committed to world revolution and the destruction of all other forms of government. She is perfectly willing to accept help from these governments in times of stress. But her leaders have gone on record as willing to accept such help and unwilling to keep their agreements when the breaking of them is to her advantage. Can it reasonably be expected that her alliance with the Anglo-Saxon world will be the one exception?"

Subsequent events have proved beyond question that the Anglo-Saxon world was not to be an exception and now, as of June 22, 1948, we are, in fact if not in name, at war. The amazing thing is that people, failing to recognize this, are asking if there is to be war. Such an attitude is the result of the popular conception that war consists only in attacks with firearms. Actually, we are even now subject to enemy attacks and we are sorry to say the enemy is gaining victories on nearly every front. Our substance is being destroyed by these attacks just as surely as if an actual enemy army were invading our land.

Let us review the progress of the conflict as it has intensified, beginning with June 22, 1948. As set forth in "The Deluge Begins" and "World War III?", both of which are editorials in *DESTINY* for November 1948, the situation grows more acute as, step by step, the Kremlin presses the battle.

Moscow has enlisted in the ranks of her army of fighters men and women of many nationalities, including labor leaders in every country. This great host is just as surely a part of the Red forces as the men and women in uniform are who wear the insignia of the Hammer and Sickle, for all are directed in this conflict from the Kremlin.

In our endeavor to hold the line at Berlin, Russia has succeeded in keeping us so occupied in this sector that we have not been able to successfully oppose her aggression elsewhere. Russian successes in the Far East are a perfect example of her strategy on this and other fronts. At the same time that she is driving the conflict forward through civil strife and revolutionary tactics, she is also working through labor battalions which have gone into action in France and elsewhere through strikes in a war of attrition and destruction. The *Nice-Matin* of Nice, France, in a front page editorial, declared:

"These are not riots, strikes or rebellions that are happening in France; it is war, horrible, deadly war, which has been declared upon us by a foreign imperialism, and which is waged, cynically, upon our soil by the most powerful fifth column the world has ever known.

"Away with lies and hypocrisy! It has required only a few days to destroy a third of our national mineral wealth, a success

that was registered neither by the invasion of 1914, nor the defeat of 1940. Without striking a blow itself, the Red Army is ruining our national economy, and no offensive in the grand style, nor any atomic bombs could have produced such a catastrophe.

"Nothing in this combat resembles the strikes of yesterday. For the first time the workers destroy what belongs to them, and to the nation — the nationalized mineral wealth. By this act they take away the moral right of the strike, because they condemn themselves not to better conditions of employment, but to mass unemployment. . . . Their treason is for the profit of Stalinist pan-slavery, the negation of all progress, of all material amelioration, of all social emancipation, of all human civilization.

"With all our heart we beg the French workers to understand that a reign of dictation and of terror, and the loss of all human liberty, will result from a war where Frenchmen fight each other, while the real leaders remain safely in the rear, watching and controlling the battle."

How clearly the Angel outlined for Daniel the Soviet moves to follow after the defeat of Hitler and their entry into the Holy Land.* The Angel's statement was:

"He shall stretch forth his hand also upon the countries." (Dan. 11: 42.)

Further details are given concerning the accuracy of the predictions as they apply to Soviet Russia in *Study in Daniel*.**

The news of November 10, 1948 has established a trend of ominous portent for the United States:

"New Communist Party tactics are reported by Victor Riesel, New York *Post Home News* labor editor: (1) Communists will begin 'to seep into key' government, industry and atomic posts; (2) non-card-holding Red labor leaders have been ordered to file Taft-Hartley law affidavits stating that they are not Communists; card-holders will resign from top posts but rule from jobs exempt from the affidavit provision; (3) President Truman will be wooed with public praise and support."

We are engaged in a life and death struggle but, so far, few are truly aware of the perilous situation which could end in the destruction of our nation.

LITTLE MEN

THERE IS NOTHING wrong in being classed among those who are designated as "little men." The great majority of the human race are in this class, sometimes called the "common man," and, as long as they recognize their limitations, all is well. The difficulty arises when they aspire to and secure positions for which they are unqualified. One of the outstanding characteristics of modern times lies in the fact that throughout the world men of this type have come to office, or to power, and have taken charge of the affairs of state in many nations during these critical days. Karl H. Von Wiegand, reporting on European conditions, states:

"In Paris, supposedly the fountainhead of the world at present, little men are trying to do big things. They are trying nobly but they are doing them badly through their own shortcomings."

But God, through His prophet Daniel, centuries ago declared this would be the case. The Watcher, who was revealing coming events to Nebuchadnezzar, stated that the vision was to the end:

"That the living may know that the Most High ruleth in the

* See "The Incredible Hoax," *DESTINY* for July 1948.

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kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4: 17).

Commenting upon this in *Study in Daniel*, the following is stated:

"Never in the history of human government was there a time when so many men of small caliber held important positions of responsibility in government. Surely the basest of men have come to power and are exercising authority and rule over most of the nations today. It is startling to see how literally this fact is being fulfilled as one makes a canvass among the nations, noting the character of the world's rulers. . . . Within the Anglo-Saxon nations there is no exception to this rule. Men of low degree, politicians who lack the standards and principles of true statesmen, are holding important positions in both the United States and Great Britain today. It is unnecessary to name them for the records of these men are available for all to see.

"Because little men — men who are incapable of rising to great heights of statesmanship — are now occupying positions of authority and power, the world today is in the present condition of confusion and chaos. The basest of men have actually come to office and God is using them to bring about the final judgment upon the works of men. In itself it is a marked indication that the end of the age is now at hand, for, through misrule of little men, God is moving to bring the present era to its close. . . . The day will come when 'peace will be multiplied' as requested by Nebuchadnezzar — and not least in the program of peace is the dethronement of little men." (*Study in Daniel*,* pages 137-139.)

The day of dethronement has not yet arrived. Meantime, the votes of little men (the common man) have elevated a Little Man from among common men to a place of supreme authority over the nation. He will try to do his best, but due to shortcomings beyond his control, the results in the long view are likely to be disastrous. A methodical campaign of vilification against those possessing business astuteness and above the average in intelligence and ability has turned the minds of the little men, those who hold the balance of power in an election where the majority rules, against men truly qualified to serve. This is the result:

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29: 14.)

In no way is this to be construed as a derogatory estimate of the worth of the little or common man who has been exploited by politicians. They have their part and their place in God's plan. It is a shame, nevertheless, when through wrong assumptions they are entrusted with responsibilities beyond their ability to handle. They not only suffer themselves but the common people who have elevated them to places of authority and power suffer also from the results of maladministration.

MISUSING SCRIPTURE

TIME MAGAZINE for November 1, 1948 reports an interview with George Bernard Shaw by the Communist *Daily Worker* in which he was asked to comment on the indictment of the twelve American Communist leaders. Among his remarks Mr. Shaw stated that Jesus Christ was a Communist with eleven faithful apostles, "chief of whom [Peter] struck a man and his wife dead for keeping back their money from a common pool instead of sharing it." Mr. Shaw may be a great writer but he certainly does not

* \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

know his Bible and, if the error he has made in this instance is typical of his handling of other passages of Scripture, his opinions are worth little. The Devil is a past master at quoting Scripture for a purpose and those of his followers who are trained in his ways follow in his footsteps.

Ananias and Sapphira did not die as a result of anything Peter did, nor was judgment passed upon them for withholding part of their money from the common pool. Peter declared that the money which they had received was their own to do with as they pleased. What brought condemnation was their pretense that they had given all; thus they lied, not to Peter, but to the Holy Spirit. The account states:

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." (Acts 5: 3-4.)

The common pool was voluntary; each could contribute or not as he desired. It was used to help those in need because of the stress of the times and in this way the early Christians pooled their assets to assist in a common cause. There was no compulsion and many no doubt did withhold some of their money from it as Peter told Ananias he had a perfect right to do. His sin was in trying to get credit for doing what he had not done.

Mr. Shaw concluded his remarks with the statement that American legislators, ostensibly Christian, do not read the Bible, much less Karl Marx. He then said they would charge Peter with sedition, as well as murder, if he were not beyond their reach. Actually, Peter was in no way responsible for the death of those two. He merely announced the verdict for their sin and their death followed as an act of God.

To accuse Jesus Christ of being a Communist shows how little this man understands what he has read in the Bible. Jesus' stand was on the Law of the Lord and this in itself precludes any possibility of His being a Communist, for no one can accept the righteousness of the Law of the Lord and follow the doctrines of Communism. Under the Law of the Lord private property is made secure and a man is entitled to full ownership of that which he has acquired as the results of his own labor. Referring again to the common pool set up by the Christians in Peter's day, it should be made clear that it was *their own* money that *they voluntarily* gave to the common fund.

Mr. Shaw accuses others of not reading the Bible intelligently but we charge him with misrepresenting the facts of Scripture in an endeavor to justify his own acceptance of the discredited and thoroughly evil doctrines of a fellow atheist — Karl Marx.

THE ROAD TO RUIN

THE NEW ADMINISTRATION is soon to present its program to the incoming Congress for their consideration, with requested legislation for prompt enactment. Controls of some kind, including prices and rents, are among some of the projects already announced.

There is an expressed desire to continue a way of life that contributes to increasing inflationary trends and makes for spiraling prices all along the line. At the same time, however, though unwilling to turn from this course, men seek a way of escape insofar as paying for their follies is

concerned. Instead of working to remove the causes of inflation, they seek price controls with the hope that such a course will save them from having to pay the piper later. Run-away inflation can have but one ending and that is an economic crash and depression. The institution of price controls merely postpones disaster by taking a detour through scarcity and stagnation to the inevitable destination of economic chaos. Thus, in order to avoid a financial crash, men elect to choose a course which will result in the destruction of the entire economic structure. We can recover from financial depressions but there will be no recovery from the economic chaos that lies at the end of the road of controls.

There are those who will read this and say the conclusion is impossible. They reason that, no matter how severe the economic disaster may be, there has always been recovery and, though that recovery has at times been slow, nevertheless, prosperity has ultimately returned to the people. Our reply is that this is true as far as past experiences are concerned, but when, may we ask, has the world ever faced such an economic situation as it faces today? Regimentation and controls have already brought the blight of scarcity and destitution to millions of the inhabitants of this globe under the withering tyranny of Communism. Socialism, as practiced in Great Britain, has not brought an abundance to the inhabitants of the Isles, but instead has continued a state of scarcity there which is unknown in the United States today.

In spite of many clear examples of the results of a planned economy, it is now proposed that free enterprise in the United States, which has resulted in producing an abundance, be now placed in the straitjacket of price controls in order to satisfy those who are unwilling to choose the course that will reduce inflationary trends. To follow in the footsteps of those who are now subject to such regimentation with the expectation that we can eat our cake and have it too, escaping the austerity they are experiencing, is a delusion and a snare.

John the Revelator was given an accurate picture of the conditions which would follow the attempt to secure prosperity and the blessings of abundance for all by such methods. The results — as depicted nearly two thousand years ago — will be the complete destruction of the present Babylonian system of economics:

"The ratio of trouble that awaits the present profit system of Babylon is in accord with her boastings of continuity and ability to always continue her present business methods and collect toll at the gates of trade.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

"The reference to one day is interesting as it denotes the prophetic day of 360 years in duration which is called a 'time' in Scripture. In one day death and mourning and famine. For well over two thousand years the system of Babylonian economics, with its standard of gold, functioned in the world with moderate fluctuations and changes. Then came the Elizabethan period and our modern civilization began to develop. We have already shown the importance of the year 1558 A.D., the beginning of the Elizabethan period and of 1588 A.D., the year Great Britain defeated the Spanish Armada. (See Chapter IX under subtitle, 'Time No Longer.') The final time, or 360 years, which is a prophetic day, began with this Elizabethan period. From the above two dates the respective endings are 1918 and 1948 A.D.

"During this prophetic day of 360 years the modern banking

system came into being, while the collection of interest was legalized and made an integral part of the economic system. Gambling counters were also installed and food, clothing and other necessities, as well as luxuries, became the stock in trade of those who 'played the market.' Great vested interests came into being, and what men thought to be the evidence of real progress and prosperity John saw as the contributing factor in the coming destruction of the entire system. With the close of the World War in 1918 A.D., the handwriting had appeared upon the wall, declaring the system was ripe for judgment. No doubt, by 1948 A.D. that judgment will have become a completed fact, making this 30-year period of marked importance in the process of judgment.

"The fires of tribulation began to kindle shortly after the signing of the Armistice, when for the first time men began to realize that something was radically wrong with their economic structure. The captains of industry began to bewail the fact that business did not function as usual." (*Study in Revelation*, pages 279-281.)

Also the following, quoted from page 283:

"The progress of judgment is clearly set forth by John. In one day comes death, mourning and famine; which day closes with the final fulfillment of progressive judgment in three distinct stages. 1st: In one hour judgment comes. 2d: In one hour great riches come to nought. 3d: In one hour is she made desolate.

"That desolation has not yet become a complete reality, but the progress toward such desolation can clearly be seen by those who are familiar with national and international trends. Certainly, by the year 1948 A.D., the truth of that of which John speaks will become evident unto all men."

Economic chaos already afflicts Asia and Europe and, but for the help of the United States which has given support with its dollars to all nations, economic collapse would long ago have become a reality. In the United States on November 2, 1948 the people voted to retain in office a presidential administration which promises price controls and ceilings on rent. If and when such controls are established and become a part of our economic system, it will be only a matter of time until we shall also join the nations now subjected to the evils of scarcity and austerity as a result of regimentation and controls. Free enterprise, as it has been known in the past in this great and prosperous land, will pass away and the disintegration of world economics will become a permanent fact. The handwriting, indeed, has appeared upon the wall.

In order to give added emphasis to all this, we quote the following from a booklet which has just come into our hands. Its author is Bertrand de Jouvenel, a descendant of a noted French family, and a highly respected student of contemporary history. The booklet is entitled *No Vacancies*, setting forth the results of over thirty years of rent controls in France. It is a most illuminating picture of the end of the road of rent controls and every American should read and ponder well the facts given. The author points out that rents are ridiculously low in France, yet if you are in search of a lodging place, you cannot find one at any price:

"There are some 84,000 buildings for habitation in Paris. 27.2% of these were built before 1850; 56.9% of the total were built before 1880. Almost 90% of the total were built before the first World War. Most of the supplementary building occurred immediately after the war; then it slackened, and by 1936 had practically stopped.

"Even a very lenient officialdom estimates that there are about 16,000 buildings which are in such a state of disrepair that there

is nothing else to do with them than pull them down. Nor are the others quite satisfactory.

"To go into sordid details, 82% of the Parisian population have no bath or shower, more than half the population must go out of their lodgings to find a lavatory, and a fifth do not even have running water in the lodgings.

"Little more than one in six of the existing buildings is pronounced satisfactory and in good condition by the public inspectors. Disrepair is spoiling even these.

"Owners can hardly be blamed. They are not in a financial position to allow them to keep up their buildings, let alone improve them. The condition of the owners can hardly be believed. To take an example of a very common situation, here is a lady who owns three buildings containing thirty-four apartments, all inhabited by middle-class families. Her net loss from the thirty-four apartments, taxes and repairs taken care of, is eighty dollars per year. Not only must her son put her up and take care of her, but he must also pay out the eighty dollars. She cannot sell; there are no buyers.

"When the owner tries to milk a little net income from his property by cutting down the repairs, he runs great risks. Another person postponed repairs on his roofs; rain filtering into an apartment spoiled a couple of armchairs. He was sued for damages and condemned to pay a sum amounting to three years of the tenant's paltry rent."

The author shows that the way to such conditions was taken in easy stages, just as we are moving in that direction today in America. The final end is a situation that, if freedom were restored, there would immediately be huge increases in rents. Any government would shrink from such a step. So, as shown, rent controls tend to be self-perpetuating and culminate in both the physical ruin of housing and the legal dispossession of the owners.

Parallel in principle is the fact that hundreds of thousands of men and women in America are unwilling to increase their hours of labor at less wages per hour, and also strive to increase production per hour. Instead, they now propose to reduce the cost of living by arbitrarily setting prices for which certain commodities and accommodations can be bought or sold. In doing this they seem to be wholly unaware that they are thus taking the sure road to ruin, for its end is no production, scarcity of goods and services, and utter chaos. Is this the highway down which our great nation is about to be led? It will be interesting to watch the course that will be taken, for in this matter the United States of America now stands at its own crossroads.

SILLY TWADDLE

GOVERNMENT OFFICIALS tell us Russian moves in Berlin are causing the Kremlin to suffer adversely in world opinion. To make such an observation in an endeavor to offset the effects of our past and present blunders in that area is not only foolish but denotes a complete failure to understand Russian tactics. The situation is very grave on every front where the Communists are active and continues to be critical in Germany.

What does Stalin care for world opinion anyway? Does a highwayman ever consider the effect his activities will have upon the public as a whole as he goes about his unwholesome business of robbing his victims of their valuables? Adverse public opinion merely places him on guard to resist all opposition — by force of arms if need be.

It is silly twaddle for Washington officials to assume that world opinion is a deterrent to the Kremlin. On the contrary, they will continue to press their aggressive program to its ultimate conclusion.

Why the Wise Shall Understand

By HOWARD B. RAND

NEVER IN THE history of the human race, and particularly during the life of the Christian Church, was a knowledge of chronology as important as it is now. An understanding of the great time cycles and their application clarifies the meaning of world events in their relationship to the past, present and future and shows Bible prophecy to be prewritten history. Here is the key that ties together otherwise seemingly disassociated happenings, furnishing a timetable of events that makes all human activities an integral part of the great plan of the ages.

After completing his instructions to Daniel concerning events to come, the Angel informed the Prophet that the meaning of the vision was sealed until the time of the end (Dan. 12: 9). At that time, so Daniel was told, there would be some who would understand, but the rest of mankind would not be able to comprehend the meaning of the vision or recognize the event or events to which reference was being made. The Angel said:

"But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12: 10.)

Ferrar Fenton translates this:

"Many will purify, and cleanse, and refine themselves. But the rebellious will be wicked, and none of the wicked will understand; but the Teachers will understand."

Method of Revealing

This statement in itself precludes the possibility of spectacular events, for the very nature of sensational happenings would doubtless compel the wicked to understand. In his very next statement the Angel furnishes the clue to the means by which understanding will ultimately come to those called "wise" or "teachers" during the period designated as the "time of the end."

Immediately following the statement that the wise will understand, the Angel refers to time periods and gives two examples to illustrate the method by which knowledge is to

come to them. The time-periods He uses measure from given events and end at a marked or designated terminal of major importance: in one case it is judgment and in the other it is blessedness. The first clue is given in the chronological measuring rod of 1290, which is the number of the beast whether applied in days or years. The second example uses the number 1335, which is associated with blessedness as indicated in its use by the Angel. We know now, as the result of a constantly growing understanding of chronology and its time measures, that the correct use of time cycles does furnish remarkable insight into the meaning of prophecy, for they set forth the Divine timetable on which events occur with a clarity of meaning that brings to the student new understanding of the plans and purposes of God. It is as though *Palmoni* (Dan. 8: 13 *marginal rendering*), the Numberer of Secrets, or the Wonderful Numberer, were even now opening the hearts and minds of the wise so that they may have understanding and discover the truth of Esdras' statements:

"He hath weighed the world in the balance. By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled." (II Esdras 4: 36-37.)

Mysteries of God

Thus, the mysteries of God are being revealed to the watchers though, due to the methods by which they are being disclosed, they are at the same time being concealed from the world at large. This is because the events themselves are often obscure insofar as attracting general attention is concerned. The simple fact is that, because of this apparent obscurity, the foolish are prevented from recognizing their significance though such events are actually establishing definite trends which, when followed to their conclusions, bring startling revelations to the wise — those who are watching and who recognize their significance as a result of the application of chronological time measures.

Trends Established

Because many of the events of history which establish such trends are usually unheralded and often unnoticed by the average individual at the time of their occurrence, these events make no impression upon the public at large, which accounts for the statement by the Angel that "none of the wicked shall understand." But often, with the passage of time, the new trends established by these apparently insignificant events ultimately alter the entire course of history, a fact to which chronology and its time measures amply testifies. Events, so often seemingly commonplace at the time, later take on a most significant meaning when recognized by the wise because of their chronological implications in relation to other events. Taken altogether, they contribute to bringing a marvelous understanding of current world developments to the watchers. Because the remainder of mankind are not in tune with spiritual things and show no interest in such time periods, they are unable to recognize the Divine purposes as history marches on and the unfolding drama of the ages means little or nothing to them.

Blind Leaders

Not only are the worldly-wise ignorant of these facts but, unfortunately, many members and leaders in our churches are so circumscribed in their beliefs by denominational creeds that they too have been unable to envision the vastness of this unfolding drama. Though history and current events have been presenting a thrilling kaleidoscope of changing scenes, with each a part of the over-all pattern as we move on toward the grand climax, the miraculous revelation of these mysteries of God today is passing unnoticed because of the general blindness to prophetic fulfillments on the part of our supposed spiritual leaders.

A Major Signal

A timely illustration of the failure of the religious world to take cogni-

zance of an event of signal importance is furnished in the taking of Jerusalem by General Allenby on December 9, 1917. In the eyes of the world at large, and to many Christians, it was only the inevitable fortunes of war, bringing another transfer of rulership over a city that had changed hands many times during its long history. But to the wise its capture from the Turks by the British Army was far more significant. It furnished them with a signal of major importance, for the taking of Jerusalem came at the end of a chronological terminal period of 2,520 years from the time it passed into the hands of the Gentiles when King Nebuchadnezzar took the city in 604 B.C. On December 9, 1917 the words of our Lord began to be fulfilled:

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.)

The startling evidence of the fulfillment of this prophecy denoted the generation witnessing it to be the generation that would live to see the final end of the Gentile period. The next year Germany was defeated in World War I, after which dictators came to power, with Hitler finally undertaking to revive the world rule of the Babylonian Succession of Empires. His overwhelming defeat in World War II brought about the collapse of Germany in 1945 A.D., signaling the end of the military and political might of the Babylonian Succession of Empires.* Since then Europe has become a shambles and, in spite of all that is attempted in an endeavor to revive it again, the image is being ground to powder, as predicted by Daniel in his interpretation of Nebuchadnezzar's vision, and the winds of adversity and trouble will drive the dust away.**

It is not a little startling to realize that we of this generation are now living to see the actual fulfillment of these ancient predictions, so clear and precise in every detail that the wise can readily understand. Because the wicked and indifferent lack knowledge of the time factors involved, these events, important as they are, seem to be merely the inevitable results of

human planning, totally lacking in prophetic significance to them.

Israel's New Era

The Prophet Isaiah addressed a message to the nations of his time which constituted the Euphratean civilization, then at the height of its power. He predicted the downfall of that civilization and even foretold the deportation of Israel and Judah. Then, looking ahead many centuries, this Prophet previewed the rise of our present civilization, centering its beginning in the Isles of the Sea (the British Isles). Strange to say, though he gave clear and definite evidence of all the facts, very few realize today that the civilization which the Prophet shows as having its new beginning in the Isles is also referred to by him as the latter-day revival of Israel at the end of their long period of chastisement for their departure from God. Actually, this new civilization is prophetically designated as a new era for modern Israel.

When Queen Elizabeth ascended the throne in England, this new civilization commenced a period of great expansion. It was an era of extensive colonization and, also, the Reformation had set the people free from religious oppression. The way was open for the institution of many reforms and God was giving His people an opportunity to make full restoration of their God-given system of justice and equity under the administration of His perfect laws. Thus, in 1558 A.D. a new day dawned for the Israel peoples. But Israel failed to make that restoration.

From our present vantage point we know that this was the important Elizabethan Period. The average person at that time, however, had no conception of its importance, though a few men of faith were undoubtedly aware that they were living in momentous times.

Important Time Periods

Ezekiel was given the chronological factors pertaining to chastisement for both the iniquity of the House of Judah and the House of Israel. For Judah it was to be forty years and, from the time the Jewish nation rejected its Messiah to the destruction of the city of Jerusalem in 70 A.D., forty years passed and judgment came as predicted. The length of time for Israel was set by the Lord through

Ezekiel as 390 years (See Ez. 4: 5-6). Computing from the time Queen Elizabeth came to the British Throne in 1558 A.D., this period of time runs to 1948 A.D. The end of this time cycle has already been marked by the decision by modern Israel, the Anglo-Saxon-Celtic peoples, to turn away from the righteousness of the Law of the Lord. By popular acclaim, first in Great Britain and now in the United States of America, the people have elected to turn toward Socialism and to even greater extremes to the left. This has already intensified judgment across the sea and will do so in our own land since the people have refused to heed the call to righteousness.

But also, as pointed out in *Study in Revelation*,* 1558 A.D. began a most interesting time period on another scale:

"Dating from the Elizabethan Period, one more time (360 years) should see the completion of the mysteries of God. The most important date in the reign of Elizabeth, insofar as the future of Anglo-Saxon greatness was concerned, is the year of the defeat of the Spanish Armada. That was 1588 A.D., and one time later is 1948 A.D. Now 1948 A.D. is an important year, and so recognized by every Great Pyramid student. There are other important dates in the Reformation period from which to reckon one more time, all of which have interesting events at their chronological terminal datings. The above terminal date would seem to be highly important, *though the unfolding of the mysteries of God would be progressive*, dating particularly from the restoration of Jerusalem to its rightful owner. This became a fact at the close of 1917 A.D. It is therefore of interest to note that from the central date of the Reformation (1558 A.D.) and the year of the beginning of the Elizabethan Period of modern civilization, one more time extends to 1918 A.D." (*Study in Revelation*, pages 110-111.)

A Trumpet Blast

The taking of Jerusalem in 1917 A.D. sounded an alert that the mysteries of God were thereafter to be revealed — at least to the wise — and the Angel informed Daniel of the process by which those mysteries would be disclosed; that is, through a study of the timetable of the ages, the chronology of which marks the significance of past, present and future events.

Many years before the event Grattan Guinness wrote that when Jerusalem was liberated from the Turks it would be a trumpet blast to Chris-

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* See *Documentary Studies*, "End of Gentile Rule," page 139. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

** See *Study in Daniel*, \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

tendom that the end of the age was at hand. But when this great event did occur the Christian Church had so apostatized that organized Christianity went on its way, totally unaware of what had taken place. What an indictment of Christian leadership in these modern times? Only to the wise was the taking of the city of Jerusalem a signally marked date, heralding the beginning of the revealing of the mysteries of God and announcing that the end of the age was at hand.

Looking for a Sign

Among many of the factors contributing to a misunderstanding of the meaning of events has been the expectancy on the part of some that the heavens must fall or the earth split asunder in order to furnish the needed happenings to establish dates given in chronology as correct. All who expectantly look for this type of signs and wonders are deceived,* forgetting that disasters of the magnitude they envision could not fail to alert the ungodly and God is not providing signs to compel them to believe. So the signs and events that bring knowledge to the wise must be of such a nature that the wicked will see no marked significance in their occurrence. This is in itself a mystery of God in that He is able to thus alert the wise without arousing the wicked. Events which become signs are important, not because they are uncommon or spectacular, but because they have a chronological significance, sometimes in combination with other events, and are a part of the development of an unfolding plan revealing to the wise the mysteries of the timetable of the ages as men march onward toward the grand finale. These otherwise commonplace events become significant to the watchers because they are part of an integrated plan in Divine chronology, the evidence of which is manifested in the events of history which are incorporated into one over-all picture, making seemingly disassociated occurrences a part of the warp and woof of the woven design.

The Vantage Point

When Jerusalem fell the proper point in human history had been reached from which to view the over-all picture, past, present and future, connecting ancient predictions with

* See "Authors of Confusion," *DESTINY* for December 1948.

modern fulfillments. While this furnished understanding to the wise, the wicked, indifferent and worldly-minded, were unable to recognize an untoward incident, linking itself with all its striking historical connections and developments to follow, because they lacked the key to understanding and were out of tune with spiritual things.

Historical Facts

Let us now review a few of the outstanding chronological waymarks of history which, as the result of the passing of time, have assumed major importance today. It will be seen that in the day of their inception the event or events were wholly unperceived or ignored by the multitudes. Only a few recognized any special significance in what was taking place.

Birth of Jesus Christ

The importance of the year Jesus Christ was born is now a foregone conclusion and even the atheist and unbeliever testify to its importance when dating a document or letter "in the year of our Lord." But what of the people at the time of His birth? It is true that shepherds saw a vision and heard the angels' singing and went to the manger where they found the babe. But what was the reaction upon the people generally when the shepherds told their story? Did the report of these shepherds merely bring the retort that they were "dreamers" and only thought they had seen such a vision? Was their account questioned because no one else had witnessed it? Only two, Simeon and Anna, who received the infant Jesus in the Temple (Luke 2: 25-38), are reported to have been fully aware of what had taken place and it was revealed to them by the Holy Spirit due to their understanding of the times. The inhabitants of Judea and Jerusalem as a whole were entirely unaware of what had taken place among them, yet it was one of the greatest events in all history — God, the Son, born as a babe in a manger! Even the coming of the wise men merely aroused the jealousy of Herod for his crown and led to the massacre of many innocent children. Our Lord's ministry and death did no more than cause a momentary stir and was soon forgotten by all except the small band of apostles and those whom they later converted. The fact of His resurrection was smeared by the

Jews as a hoax and many of them still believe the reported hoax to be true even today.

The First Pentecost

What of the birth of the Church? Sceptics witnessing the Pentecostal outpouring of the Holy Spirit mockingly said that those men were full of new wine (Acts 2: 13). So in all ages the unbelieving multitudes can readily find an excuse for their unbelief. Thus, in the day of the fulfillment of great era-shaping events, the sceptical world will remain sceptical.

Call of Abraham

Let us turn back the pages of history to an even earlier time; for instance, to the call of Abraham. That call marked the beginning of a new era in human history and set in motion events that are just now becoming fully manifest. The summons to the father of our race to leave his father's house for a new homeland was the beginning of some interesting chronological time periods which have required centuries to demonstrate their importance. But how many men in Abraham's time were aware of what had taken place when he left Ur of the Chaldees? How many of his acquaintances in the city of Ur would accept his explanation for setting out upon so long and dangerous a journey? God promised him that he was to become a great nation, yet years later Abraham died and was buried, leaving only one son of promise. How the sceptics of his day would have sneered if they had known of Abraham's purpose in leaving Ur, for he died and was buried in Canaan without seeing the promise fulfilled. But Abraham walked by faith and the unbeliever, lacking faith, scoffs because he has no vision.

A Family's Plight

Due to famine conditions in the land, Jacob and his sons went down to Egypt — a family forced to leave the land promised to Abraham in order to seek bread in a foreign country. The date of the beginning of this sojourn in Egypt furnishes some interesting and important chronological data from which to date time cycles in a study of the overall trends as God deals with His people. But who of that time could possibly see any such significance in the plight of a family forced through famine to leave their homes and go to reside in another land?

Birth of the Kingdom

As time marched on Israel came under the yoke of Egyptian bondage. Moses was born — the man destined to lead the people out of this land of trouble. As their leader, he brought them to the foot of Mount Sinai. In retrospect all of these events and their datings are most important, setting a pattern from which to reckon time cycles, yet who of that day knew the full meaning of what was taking place in their midst? They were excusable then for they could not look down the stream of time to accurately calculate their own relationship to the chronology of great world events in the same way that we can now look back and make our chronological computations.

But modern Christians and church leaders still do not discern the significance of the events which took place at Mount Sinai. The Kingdom of God upon earth was organized at that time and the Christian world does not yet recognize this fact. Because they are wholly unaware that the foundation of His Kingdom was laid at Mount Sinai, the statement of the Angel to Mary means nothing to them. Speaking of the Son who was to be born to Mary, the Angel said that God would give him the throne of His father David and then stated, "And he shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:33). God instructed Moses at Mount Sinai:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . ye shall be unto me a kingdom of priests [administrators], and an holy [set apart] nation." (Ex. 19:3-6.)

Is not this Kingdom, the House of Jacob, the very people over whom Jesus Christ is to reign forever? The Angel has so stated and yet how many in the Christian Church today believe this? For further details regarding this most significant event — the establishment of the Kingdom of God upon earth — see *Study in Daniel*, Chapter V, "The Kingdom Established by God." The refusal to recognize this fact of history prevents men from using a most marvelous key that will unlock for them the startling revelations contained in the utterances of the prophets.

Interesting Time Cycles

The date of the event establishing the Kingdom of God upon earth is

most important chronologically, for many interesting time cycles start with that year (See *Study in Daniel*, pages 238-239). Daniel referred to that event as the time when the God of heaven would set up a Kingdom during the same time that the foundations for the Babylonian, Medo-Persian, Grecian and Roman Empires were being laid. Actually, history reveals that in a cycle of a little over one hundred years the foundations of all these empires were laid and during that identical period the God of Heaven was organizing His Kingdom and preparing to transfer it to the Isles of the Sea. Chronology unfolds the historical accuracy of its onward march and, following the arrival of the Kingdom people in the appointed place, the Isles of the Sea, they spread abroad in the order given in the promise to Abraham:

"To the west, and to the east, and to the north, and to the south." (Gen. 28:14.)

The results are clearly in evidence today and the Israel peoples have come into possession of the desolate heritages of the earth as promised to Abraham and foretold by the prophets.

Hidden from the World

All these important movements have been hidden from the world insofar as their true significance is concerned. The wise alone have really understood and recognized their full import. To

the watchers the past, the present and the future provide fascinating information as time cycles reveal trends and establish periods within which the alert student may fit the events foretold by the prophets. The wicked, principally comprised of the unbelieving and sceptical, cannot understand since they are without faith.

It is impossible to pass on one's chronological findings to another who is not making a study of these things. Each must work out the factors for himself to obtain the maximum benefit from this type of research. No student of mathematics ever becomes proficient if the sums of his problems are given him in advance. He acquires skill in solving his problems by working them out for himself. In the same way knowledge of given dates may mean little or nothing to those designated in the Bible as spiritually foolish.

In the parable of the virgins (Matt. 25:1-13) the foolish ones were aroused along with the wise, but those who were foolish were unprepared for what developed because of their lack of adequate spiritual discernment. Owing to the stress of the occasion, they implored the wise to help them, but the answer was that they must go back to the source of supply. On the surface this might seem to have been a harsh response, until it is realized that the kind of information they needed could not be obtained any other way. In other words, they must begin at the beginning to acquire, step by step, the necessary spiritual knowledge. This, we now know, involves an understanding of the timing of events on the Divine agenda. Then the Mid-night Hour would not have taken them unawares.

So the wise, spiritually in tune with their Lord, understand, first by faith, then by searching the Scriptures in order to know God's plan and purposes concerning them, finally by applying themselves to comprehend the Divine time measures. Against such a background of knowledge the wise, or teachers, are able to observe the progress of the great Divine drama of the ages, while no understanding will come to the wicked, the indifferent and the worldly-wise. This in itself is one of the interesting phases of the revealing of the mysteries of God, which are in this way hidden from the worldly-minded but made known to those whom the Angel designated in His instructions to Daniel as the wise.

The Coming King

"He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." (Ps. 72:2-11.)

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, December 1 (By Cable)

AFTER 1953-4 Russia will be very much stronger except for oil. The balance between the west and the east will begin to change in favour of the east from 1950 or 1951 onwards. A war would be a much more serious affair if both sides had the atom bomb and other advanced weapons than if only the West possessed them. Moreover, as Russia already possesses vastly superior numbers of trained soldiers, once she has atomic as well as other weapons the situation will be extremely grave for the West.

In consequence of all this the American General Staff, Mr. Churchill and General de Gaulle — who all appear to be in complete harmony — feel that things must be brought to the point of decision before a change occurs in the relative strengths of the Powers. They, and most experts from whom they get information, think that once Russia has the atomic bomb in production, and can in that respect face the Western powers on equal terms, things will become very serious, and if matters drift until Russia can face the West with all round superior force there will be a crisis of unprecedented gravity in human affairs.

The Far East Area

On top of all that, the collapse in China is swift and far-reaching and has put all the Far East defence projects into jeopardy. The comment in *The Times* that Chinese Communists have had very little help from Russia and are not subordinate to Moscow is very misleading. The campaign in China is reckoned by the Kremlin as being of first importance and its direction is Russian.

The Near and Middle East

The Near and Middle East area, also of great importance in the overall strategic plan, is still difficult to organize because (a) the Palestinian war remains unsettled, and (b) the much dreaded winter has come to Greece without a settlement with the rebels. This is in large measure due to America having failed to supply enough mountain artillery and aircraft.

A high U. S. official wrote to our office the other day complaining that this was not true. He said he had visited the Greek front and everyone he saw was satisfied.

We can only say that he must have had a bad interpreter. Our head office at once replied that we would be glad to fly a special observer to Greece at once who would be ready to tour the front with the American official concerned and have him meet the Greeks he evidently missed on his recent trip. No reply has been received. Our top observer has, of course, visited the Greek front himself. The Greeks bitterly complain that, though they are the world's leading experts on guerilla warfare, their opinions are not listened to, and that they have pleaded for more mountain artillery and aircraft, neither of which have come in sufficient quantities.

Moreover, not nearly serious enough efforts were made to repair the ghastly roads up to the front which knocked transport to pieces and slowed down communications.

There has been great negligence in the Greek business this summer with the consequence that Greece must remain at least partially mobilized, imposing a dangerous strain upon an already exhausted country. This gravely weakens the whole Near Eastern position.

Politics in Britain

General election time in Britain is approaching. Whether it will be 1949 or 1950 depends upon a number of things not yet clear. Whichever year it is, however, the election is not far off.

Mr. Churchill has always thought, however, that in the end Foreign Policy will do as much, if not more, than anything else to bring the government down. This could very easily prove to be the case.

The Conservatives have much more than a party job to do. They have a national mission to perform. The nation's whole thinking needs drastic change. Amongst other things is the need to change the widespread shamefacedness at personal success. The successful citizen is essential to the nation. Yet he is the object of a vast propaganda which suggests some discredit in wealth or success. This is fully supported by modern taxation — the heaviest penalties and restraints fall upon the successful man, woman or business — success is attacked by every possible means from almost every side.

The Far East Crisis

All over the east there is war — relentless, bloody, sordid. The human suffering is beyond description and almost beyond imagination. To the 500,000 Arabs expelled from Israelite Palestine can be added 6,000,000 Moslems in Pakistan, 4,000,000 Hindus in India and 55,000,000 refugees in China. Mass movements of wretched humanity have taken place on an unprecedented scale. Asia is faced with the greatest tragedy in history. The evidence of the total failure of human government is complete and irrefutable. Something more than a cold war is going on in Asia. It is real war thinly disguised as civil or guerilla warfare. Most of it could be stopped by one word from Moscow.

In broad terms, Russia controls Manchuria, part of northern China, areas in southern China and northern Korea. The remaining territories are, some in greater, some in less degree, within the Anglo-Saxon sphere of influence. Russia is powerful on land; the Anglo-Saxons are unchallenged and unchallengeable at sea and are trying to defend those areas that can be largely controlled or influenced by sea power.

The war in the East is fast spreading. The strategy of the Anglo-Saxon Powers must be one of war — defensive war maybe — but war nevertheless. Anything short of this would be supreme folly. Before we can consider anything

in the nature of an offensive the defensive strategy must be planned.

First, we must at all costs defend for as long as possible the south-east Asia area and contain the Russians north and west of the China Sea. This can be done only if the Kuomintang forces get enough help to hold the line of the Yangtse from Shanghai to Chungking. Failure to hold this line would create a grave threat to Singapore and probably make Hong Kong untenable.

The other defensive line runs from Japan, dangerously outflanked by the folly of letting the Russians have the naval base of Paramushiro, south of Formosa, and from there to Hong Kong and the Philippines. At least, Japan, Formosa and the Philippines must be held. Already we are practically on the line immediately behind which some of our most vital interests lie. There is very little margin of safety. One more forward step by the Russians would be very serious indeed.

If we face the facts fairly and squarely — and to do otherwise would be a great folly — it must be admitted that we are losing this eastern war because of past mistakes and present blunders. We are failing either to inspire trust and confidence in our friends or to intimidate our enemies. Satisfied with some slight though often disturbed progress in western Europe, we almost forget that there is another front on which the enemy is winning hands down. In Moscow there is leadership and a clear objective. In the Anglo-Saxon world there is little of either.

True, we have the atom bomb, which Mr. Churchill has recently described as the only thing which stands between Europe and complete subjugation to Communist tyranny. But it is possible to travel from Damascus to Shanghai without hearing it once mentioned. It is a very unpleasant prospect to small crowded Europe and highly urbanized America, but seems less gruesome to those who live in vast Asia. In Asia the weapons are the fifth column, infiltration, civil war, religious strife, pseudo nationalist uprisings, the clash of white and color. In all these things Russia is vastly our superior.

China

China has an unparalleled power of absorption against which there is no defence. Any foreigner who stays there too long becomes mentally Chinese. This remarkable fact should always be considered in the case of diplomatic appointments. The diplomat who stays too long begins to behave and think like the Chinese and becomes useless to his own country.

It is this unique and potent atmosphere that has enabled China, despite all her weakness, to remain herself; challenged but unchanged; subject but triumphant. It is a striking fact that the Japanese armies which surrendered in 1945 were no longer Japanese in thought or outlook. They had lost their efficiency and their drive. Any invading force or ideology is transitory. In due course it will be absorbed.

There is something more than a feeling of desperation in China. There is an indefinable air of expectancy; a groping for spiritual, economic and political change — revival, call it what you will. This strange feeling that somehow or other the human family is approaching a climax is not felt only in China. Stories of similar thoughts come in from many lands. There is an awaiting — as if for some long-promised sign — though these great Asiatic

masses do not know what it is to which they look.

One feels that this long-suffering people has reached the limits of patience and endurance. Even the slogan of foreign guilt is ceasing to be axiomatic. They wait for something new — something they cannot explain and of which they see only a faint gleam. In such an atmosphere there is a tremendous, unprecedented chance for the Christian Gospel. If ever in history there was a weary and heavy-laden people, it is in China today.

It was a cardinal error to encourage the Chinese to think that they had won the war and to make them one of the Big Five. The result has been that they grossly overestimate their position and try to play at power politics.

In the Communist areas missionary work is effectively banned. Religious schools have been closed and many missionaries imprisoned, tortured and killed. Church property has been confiscated on the most flimsy pretexts. Mao Tse-tung has said that he will not rest until religion has been eradicated from China.

The Communists make no great secret of their plans. Mao Tse-tung hopes to have the whole north well in hand by the end of March 1949. By that time he should be well able to try the crossing of the Yangtse. Political plans are well advanced for the setting up of a Chinese National Unity Government under Communist control but with a window dressing of "democratic" statesmen — the usual Soviet satellite pattern.

When such a Government is announced it will be the sign that a big military push to the south is imminent. The Chinese Communists are very confident and they are looking beyond the conquest of China. They say that when general war comes they will have to bear the brunt of the Far Eastern campaign. It is for this that, under Russian directives, they are preparing. Events in China should be watched very closely. They are a good indication of Soviet intentions in a wider sphere.

Korea — A Desperate Situation

Korea is in a desperate situation. The people are passionately patriotic but politically immature. Their leaders are honest old-fashioned patriots, but hopelessly out of touch with realities. The two outstanding personalities, Dr. Syngman Rhee and the old revolutionary, Dr. Kim Koo, are honest to a degree but have not a scrap of political sense. Lieut.-General John R. Hodge, commanding the American forces of occupation, was a most unfortunate choice. He is an excellent fighting soldier but tactless and dictatorial. He thought that he could run Korea exactly as he pleased. He knew nothing about the country and while his admirers say that he has learned a lot by trial and error, other observers say that there has been a lot of error and very little trial. He has surrounded himself with incapable mediocrities.

Southern Korea is in a very serious position. The northern Communists are so well armed that in the event of a political union between north and south they would completely control the country.

The foregoing is the fortieth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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When They Shall Say

WE ARE LIVING in a time of stress with so much confusion on every hand that it is becoming more and more difficult to distinguish truth from error. Skillfully handled propaganda tends to perplex people and hide the true facts from view. This produces bewilderment, which is not confined to secular issues alone, but affects religious issues as well. As pointed out in "Authors of Confusion," DESTINY for December 1948, Jesus cautioned that, if it were possible, the very elect would be deceived.

What a babel of voices we hear today proclaiming what may be expected and asserting what the future holds in store for us. The economists differ among themselves in their estimates about our economic future and businessmen differ just as much concerning the prospects of continuing prosperity. Even the heads of government contribute to the general confusion by issuing conflicting statements regarding the prospects of peace or war. That such confusion is not confined to the business and political world is clearly evident in the statements made in articles published in an array of literature now before us in which the authors purport to give the prophetic news and views of what lies ahead of us.

It is very evident that they cannot all be right, as expressed in these diversified and often contradictory articles and statements, for their opinions are anything but harmonious. Actually, this discord produces a din that leaves the uninformed but sincere seeker after the truth in a daze, while the average student of Scripture is confused and uncertain as to what he should believe.

After perusing this literature it is refreshing to re-read our Lord's predictions for there is a clarity in His utterances that cannot be found anywhere else. He speaks with the voice of authority, not only as reported in the four Gospels, but also in the revelation He gave to John on the Isle of Patmos. Following His cautionary remarks to His disciples in His discourse with them on Mount Olivet, He added the further warning:

"But take ye heed: behold, I have foretold you all things." (Mark 13: 23.)

Moffatt translates this statement in an interesting manner:

"Now take you care! I am telling you of it all beforehand."

Our Lord never intended His followers to be either confused and uncertain or without information as to His purposes as this remark from His own lips shows.

In the light of the fact that prophecy is history prewritten and history is prophecy fulfilled, the events of today, when viewed in their proper setting, should give far more understanding than is evidenced in much of the literature which gives voice to discord rather than to harmony. The authors of this type of published matter not only disagree among themselves but they are often utterly at variance with the words of our Lord and all His prophets.

As a result of World War I and the taking of Jerusalem, earnest students of prophecy thirty years ago were in agreement that the end of the age was at hand, believing that the generation witnessing those events to be the generation that would see the fulfillment of all that our Lord declared would occur, even His second advent. Since the end of World War II, however, this attitude has materially changed. Many who after World War I felt momentous events to be imminent are now proclaiming there is to be a delay. In line with this declaration, the climactic occurrences which will end the age are being placed twenty, forty and even a half century beyond our time. Why this change in attitude, particularly in view of the marvelous fulfillment of prophecy during the last thirty years? Do we have in prophecy any clue to indicate that such a change of attitude would manifest itself on the part of those who previously were believing in the imminence of our Lord's coming? Our Lord warned that this would be the case and the fact that we are now witnessing the fulfillment of His prediction is in itself a warning that momentous and startling events are at hand. Indeed, it is more imperative now than ever before that we remain alert, for He informs us that when they shall say, "My Lord delayeth his coming," He will come sooner than they expect and in the hour they are not looking for Him. Let

us follow prayerfully and carefully our Lord's instructions as we analyze the signs He has given and take note of His comments concerning the end of the age and His coming.

When our Lord was leaving the Temple at Jerusalem, His disciples began to point out interesting things about its buildings, but He replied saying:

"See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24: 2.)

Afterward, when He was resting on the Mount of Olives, His disciples approached Him privately, asking three questions:

1st) When will this happen; that is, when will the Temple be destroyed?

2nd) What will be the sign or signal of your arrival or presence?

3rd) What will be the signal that the world, i.e., the age, is to end?

As pointed out in *Study in Daniel*, while prophecy is for the purpose of revealing things to come, it is also often couched in such terms that at the same time it conceals the full purport of the facts set forth until the period or time when it is to be revealed in its entirety to the wise. The utterances of our Lord are no exception to this rule.

"We have pointed out as an indispensable principle of prophetic interpretation the evidence in the Scriptures, corroborated by secular history and present-day events, establishing a triple, and sometimes quadruple, fulfillment of prophecy. By this method, though the Angel was revealing things to come to Daniel, yet at the same time He was concealing the meaning of the vision until the crisis at the end of the age. It would not be until world events demonstrated this multiple application of prophecy that the Angel's statements to Daniel would be fully understood." (*Study in Daniel*, * page 337.)

This same method was followed by our Lord in His Olivet discourse with His disciples in replying to the three questions they asked Him. When this is recognized, it is then possible to follow the import step by step of His answers to each of the questions asked. The minor or secondary application of His forecast was fulfilled in the destruction of Jerusalem and the burning

* \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

of the Temple by the Romans in 70 A.D. But the increased tempo of events as the end of the age approaches is also revealed in the larger or primary application of the meaning of the prediction as given to the disciples. Thus, the events leading to the destruction of the Temple were to be repeated in greater detail and on a major scale, furnishing a signal of His arrival, or presence, when, as the Bridegroom, He enters into the Marriage Supper, taking those who are ready with Him. Later comes the event described as the Triumphant Return when, at the close of the Marriage Supper, He returns as King of kings and Lord of lords and the age itself ends.

Because we are today in the crisis period at the end of the age, our interest now centers upon the major application of our Lord's Olivet prophecy to the end-time events. From verses four to thirty of the twenty-fourth chapter of Matthew our Lord gave the order of events and the signs by which the wise will know the meaning of the times and seasons in which we are living. Space will not permit us to expound all these remarkable verses here, but the student of Scripture will readily identify the fulfillment of the major signs.

As pointed out in *Study of Revelation*,* pages 53-56, there was an historical fulfillment of Matt. 24: 29 in the darkening of the sun on May 19, 1780 A.D. followed 53 years later by the star shower of Nov. 12-13, 1833 A.D. These fulfillments do not necessarily preclude the possibility of a further fulfillment yet to come, perhaps on a far more spectacular scale. Only a few years ago the splitting of the atom became an accomplished fact and, as a result, the powers of Heaven have been shaken (see *Documentary Studies*,** page 227). There now remains only the appearing of the sign of the Son of man in Heaven, mentioned in the 30th verse, causing men to mourn, an event to be later followed by His triumphant return when all men shall see the Son of man coming in the clouds of Heaven with power and great glory.

In the 31st verse of the chapter under consideration our Lord gives detailed instructions to His disciples concerning an especially chosen group

and the part these elect ones are to have when the time of His presence comes. This verse tells of the gathering of the elect, the very event to which Paul refers and which he also indicates will precede the triumphant return. It is evident that the summons to the Marriage Supper is accompanied by the sound of the trumpet and the dead arise, causing consternation and mourning among those not ready for such a happening. All this seems to be associated with the appearing of the sign of the Son of man in Heaven, perhaps promptly following it and placed chronologically before the eventual happening in connection with the triumphant return, referred to in the latter part of the 30th verse. The 31st verse apparently goes on to give information in detail which will only apply to the elect group. The verse referring to this event reads as follows:

"And he [the Son of man] shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 31.)

Ferrar Fenton renders this verse:

"And He will send out His messengers with a loud and powerful bugle; and they will collect all His chosen from the four winds, from end to end of the heavens."

Moffatt translates it:

"And He will despatch his angels with a loud trumpet-call to muster his elect from the four winds, from the verge of heaven to the verge of earth."

Turning to Paul's statement, we read the following account given by him concerning the meaning of this trumpet call:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." (I Thess. 4: 16-18.)

Paul is referring to the identical scene of which our Lord was speaking, but adding further information about the part the dead will have in this event. Evidently the Christians of his day had become very much concerned about their loved ones who were asleep in death and Paul was assuring them that the living would not precede the dead when the trumpet sounded but that they were to be

resurrected first. In his translation of this verse Ferrar Fenton brings out the fact that when the trumpet sounds it will be the signal that the time has come for the introduction of the chosen ones into their eternal state:

"For the Lord Himself in command, with the voice of an archangel, and with a signal from God, will descend from heaven and first the dead in Christ will rise again; then we, the living remnant, shall at that same time be carried up in clouds for an introduction by the Lord into the eternal condition, and then we shall always be with the Lord. Therefore console one another with these truths."

This introduction into the eternal state is none other than the summons to the Marriage Supper and more details about this event are given in chapter 19 of the Book of Revelation. The summons to the Marriage Supper and the Supper itself precedes the time of the triumphant return. So the gathering of the elect, or chosen, to whom our Lord refers in Matthew 24: 31 is a special private message of comfort to His disciples who will not be among those of the earth who will mourn when the sign of the Son of man appears in Heaven. Instead, to them it will be the signal of the summons to the Marriage Supper.

Following this comforting statement, addressed to His chosen ones, our Lord gave specific illustrations to enable the wise to check and identify the prior signals indicating the approach of the day when the trumpet will be sounded and the summons given to gather the elect, this event itself a major signal to the unbelieving world that the end of the age has come, causing men to mourn.

First He presented the Parable of the Fig Tree to identify the generation when these things would come to pass (Matt. 24: 32-34). It is not necessary to demonstrate that the Fig Tree is emblematical of Jewry for this is very clear from a study of the Scriptures. Neither is evidence required that the Fig Tree began to revive as a result of the issuance of the Balfour Declaration just prior to the taking of Jerusalem in December 1917 A.D. With the capture of the city Jewry became alert and expectant, feeling certain that their national aspirations were about to be fulfilled. The results of the years of agitation and strife on their part since that time, in their effect upon Palestine alone, culminating in the setting up of the Zionist state, amply

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testify to the fact that Jewry has awakened according to the symbolism of the Fig Tree, putting forth leaves but bearing no fruit.

The generation that was to witness the abortive rise of national Jewry — and we have been witnessing this for over thirty years now — was not to pass away until all the events of which our Lord was speaking in His Mount Olivet discourse had come to pass — and this included the gathering of His elect and His triumphant return.

Because our Lord recognized that there would be those who would disbelieve — modern doubting Thomases — He followed His declaration regarding the generation by a statement certifying to the certainty of this prediction:

"Heaven and earth shall [may] pass away, but my words shall not pass away." (Matt. 24: 35.)

Having completed His discourse insofar as the prophetic events leading to the end of the age were concerned, He then emphasized the need of being constantly watchful and warned against indifference or the assumption of an attitude of "my Lord delayeth his coming" by setting the time of His coming far ahead into the future. He did say:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.)

A literal rendering, showing the full meaning of this declaration, is as follows:

"But concerning that particular day, or even the hour, No-one-may-reveal, — neither the angels, those in the Heavens, nor the Son — except the Father."

The revelation was later given as to the exact time and season, particularly in the writings of John as evidenced in the opening statement of the Book of Revelation:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." (Rev. 1: 1.)

It remained in the power of God to make these facts known and He gave to His Son information as to the times and seasons so that He might reveal this information to His servants. John wrote down the message dictated to him and delivered it to the Churches.

Many have quoted Matthew 24: 36 to justify their attitude of indifference to the subject of the return of our

Lord, completely ignoring the Scriptural injunction of the essential need of always being alert and ready to identify the meaning of the signs of the times. This is a spiritual impossibility unless one is constantly watching. Those who fail to do this are actually numbering themselves among the careless who are not living in a spirit of expectancy. This analysis is borne out by our Lord's next illustration:

"But as the days of Noe [Noah] were, so shall also the coming of the Son of man be." (Matt. 24: 37.)

In Noah's day there was general unbelief in the message and warning that he was giving regarding an impending crisis, just as multitudes today disbelieve what is told them about the imminence of our Lord's coming and the end of the age. Further emphasis is given to the sign of Noah's day in the inference that the generation upon whom the end of the age would come would duplicate the eating, drinking, marrying and giving in marriage (swapping wives) of the Antediluvian times. These conditions are truly being duplicated in our generation. Still further emphasis upon the need for watchfulness is indicated in the fact that the Antediluvian people did not realize, or refused to believe, right up to the time the flood came and swept them all away.

Continuing His warning of the danger of not being alert at this time, our Lord refers to the fact that "one shall be taken and the other left." Then He states:

"Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24: 42.)

The inference is clear: it would be a time in which men would find it difficult to continue in a spirit of prayerful watchfulness, yet foolhardy indeed are those who magnify the inability to know the exact hour and use this lack of knowledge to justify their indifference or carelessness in not watching. Still continuing to stress the imperative need to be diligent and watchful, our Lord illustrates this by referring to a man who would keep his house from disruption:

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." (Matt. 24: 43.)

Following this illustration, our Lord again warns:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 44.)

Tremendous emphasis is thus placed on both the need of watching and of being ready, for only thus can those who are looking for His coming be truly prepared for this greatest event of all.

Turning now to the faithful few, or the wise, our Lord said:

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. 24: 45-47.)

The faithful are "giving meat in due season" as they proclaim the gospel of salvation and the Kingdom and at the same time they do everything in their power to arouse others to prayerful watchfulness so that they may be ready for His coming. The promise is that these faithful and wise servants will be made rulers over all His goods, which immediately brings to mind that elsewhere in the Scriptures it is pointed out that those who are to become the rulers in the Kingdom are the chosen who are summoned to enter with Him into the Marriage Supper.

But what of those who no longer believe in the imminence of His coming? A special message is addressed to them and the fact that it is made a part of the warning at the close of His Olivet discourse makes it prophetic of a condition that would be extant during the time of the generation that would see the Fig Tree putting forth its leaves. The warning is:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24: 48-51.)

This warning is here for a purpose. Did our Lord foresee the very moves which are so much in evidence today to proclaim that now is not the time for the age to end or for our Lord to come, but that His advent will take place later on, perhaps ten, thirty, forty or even a half century hence? The implications are far-reaching for,

according to our Lord's statements in this warning, to thus project an event that is imminent into the future will lead to serious consequences for those who are by this means being lulled to sleep when they should be awake and watching in accordance with Paul's

admonition:

"Therefore let us not sleep, as do others; but let us watch and be sober." (I Thess. 5: 6.)

The responsibility that rests upon the shoulders of those who say, "My Lord delayeth his coming," is very

great. This becomes markedly so when it is realized that, by advocating such a delay, they are demonstrating the fact that we are now living in the very critical period, or watch of the night, during which our Lord warned that we must be more watchful than ever.

A Reference Bible

Ed. NOTE: We are receiving inquiries concerning the proposed publication of a reference Bible. The following letter is self-explanatory and will serve as our answer to those who ask for an expression of opinion from us about such an undertaking.

Dear Mr. _____:

Your letter of November 16 received. I am fully aware of the need for a good commentary on the Bible which will eliminate the errors caused by the failure of scholars who have compiled such works in the past to understand the national message of the Book. But I am also convinced that, because our entire subject is in a state of flux, it would be inadvisable to undertake the compilation of such a work at the present time, and certainly not a reference Bible.

To produce a volume of this kind is a herculean task in itself, and its preparation should only be undertaken by men of unquestionable scholarly attainment, who would have a thorough working knowledge of the Aramaic, Hebrew and Greek languages, as well as a full understanding of the subject of the modern identity of Israel and all phases of the Gospel of the Kingdom. Such a standard of scholarly attainment has not yet been manifested among us and it will take time to produce men with the required qualifications.

There is not a Ferrar Fenton, a Moffatt, or a Scofield among us today, and when I think that Ferrar Fenton spent about 50 years reading the Bible in its original languages before attempting to edit the Scriptures and write his footnotes, actually where are the men today with equal qualifications? Without such qualifications, and even with them, due to the fact that some of our present conclusions may be immature because our information is still fragmentary in comparison with knowledge yet to come, a work of this kind is likely to be no more than a patchwork of information — some good, some mediocre, and some definitely detrimental, with many downright errors.

We still lack much information that is greatly needed before many conflicting ideas and theories so much in evidence among those now proclaiming Kingdom truths can be reconciled. It is essential that this be done first before such a work as you suggest is published. Otherwise, it would probably become obsolete almost as soon as it came from the press.

Books about the Bible, when proved to contain erroneous facts, can be revised, or even discarded. But to produce an edition of the Scriptures themselves, with the addition of explanatory notes, etc., would be too expensive to be soon subject to revision. To write notes and references into the Bible text which would run the risk of being proved wrong would, I believe, be a tragedy and a future hindrance to the spread of the truth.

I have been opposed to men's comments and ideas being incorporated in the Bible as text matter other than explanatory information about the make-up of the Bible, its

writers and the various methods of translation. Even the notes heading the chapters in the King James version of the Bible are often in error. For an example of how foolish and damaging such information can really be, the notes in the new Pilgrim edition of the Bible for young people furnish a perfect illustration. Already some of the comments printed in this edition of the Scriptures have been outmoded by the march of events. Must a person who now owns one of these Bibles throw it away because of these errors in the notes human wisdom has undertaken to include in its pages?

Let us keep the Bible free from such errors and keep our commentaries, notes and information in books apart from the Bible itself. There is a grave question in my mind that to do otherwise is to add to or take from the Written Word. Human theories, predictions or quotations will not always stand the test of time. If we keep all such material out of the Bible itself, we will not live to regret having compiled a monument to human infallibility, as is now evidenced in some of the footnotes in the Scofield Bible and is particularly true of notes in the new Pilgrim Bible just published.

I am fully aware that my advice has not been asked for in this matter but, nevertheless, since you have written to me about the proposed reference Bible, I feel constrained to pass on to you exactly how I have felt in the past and still feel about printing the Bible with notes in it which are the product of human wisdom. I am confident that to do so is a serious mistake and one that will later be greatly regretted.

Yours sincerely,
HOWARD B. RAND, EDITOR

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ANGLO-SAXON FEDERATION OF AMERICA
Haverhill, Massachusetts

The Red Tide

By WILLIAM O. LAY, JR.

IT IS FASCINATING to watch the tide come in. Starting from ebb point, the waves surge higher from hour to hour until wide stretches of what was tranquil beach are completely submerged by swirling, churning billows. Then the tide recedes, only to return again a few hours later.

But phenomena like the red tide of Communism engulf humanity only once in many centuries, and consequently wax to full development over a prolonged period of years. Students of Biblical prophecy, long aware of the part Communistic Russia is to play in the judgment process of these fateful times, have been privileged to watch the Communist tide grow from small beginnings to the awesome force it is today. Now, as 1948 swings into its final weeks, there is unmistakable evidence that the period of flood tide is approaching.

That this is so is apparent in continued unrest and ferment in many spots all over the globe, but especially in the sudden burst of Communist success in Manchuria where the sweep of its armies has threatened the very existence of Chiang Kai-shek's Chinese Nationalist Government. The fall of Mukden represented a tremendous forward surge toward the Communist goal of dominating all Asia.

In Europe the Communist program called for constant pressure on Berlin as a smoke screen for its activities in the Far East, and also for unremitting efforts to sabotage the Marshall Plan. An effective move in this latter campaign was a costly strike in the French coal mines which resulted in the loss of much vitally-needed fuel.

By October 23 the French coal strike had engendered such widespread violence that the government ordered its troops to seize seven of the largest mines. As shown at the top of the chart, this action came 1600 days after the June 6, 1944 invasion of Normandy. In addition, it was 420 days solar before the December 23, 1949 date which will terminate a period of 1600 days after the release of the first atom bomb on August 6, 1945.

The Palestine situation was also in

the headlines on October 23 when the Jewish state reported an invasion of its northern borders. The United Nations Truce Commission countered with an accusation that the Jews had defied it by resuming offensive action along the southern coast of Palestine.

Following acceptance by the Security Council of the Berlin dispute on October 5, the United Nations group framed a resolution calling for immediate lifting of the land blockade and subsequent negotiation of the currency problem. This proposal was summarily vetoed by Russia on October 25.

At the top of the chart will be found the several significant chronological cycles marking the October 25 date. It came 1600 plus two days after the June 6, 1944 invasion of Normandy and 2×666 days solar after the termination of the Yalta Conference on February 11, 1945. In addition, it was 2×286 days lunar before the May 12, 1950 date which will close a solar period of 9×1260 days after the November 11, 1918 Armistice.

Note the pattern underlying the major moves in the Berlin crisis which the chart reveals. The Western powers requested United Nations action in the dispute on September 29, a date 1600 days lunar after June 6, 1944. The Security Council placed the issue on its agenda on October 5, a date which was 2×666 days after February 11, 1945. And the Russian veto came on the solar terminal of this 2×666 cycle, with the October 25 date being also the third day made perfect of 1600 days mean after June 6, 1944. All this data pertaining to September 29 and October 5 should be studied in conjunction with the information relative to these two dates mapped on Chart II in "The Crisis Deepens" (DESTINY for December 1948).

Security Council efforts to solve the Berlin dispute having been balked by the Russian veto, the Western powers conferred on October 27 and decided to leave the issue within the Security Council rather than seek action by the General Assembly. This action was taken 7×120 days after the state-

ment on German policy which Soviet Foreign Minister Molotov issued on July 10, 1946. As shown on the upper half of the chart, the date was also 420 plus two days before December 23, 1949.

With the world situation continuing to develop ominously, Army Secretary Kenneth C. Royall on October 29 announced a top-level reorganization designed to place the Army on a "peace or war" footing. The new set-up was halfway between the organization in effect during World War II and the peace-time arrangement instituted in mid-1946. Secretary Royall stated that the move was "designed to obviate the necessity for a sudden change in event of emergency." As noted on the chart, the October 29 date was 7×120 plus two days after July 10, 1946 and also 420 days before December 23, 1949.

It was also on October 29 that the United States withdrew support from a United Nations proposal which might have led to penalties against the Jewish state for flagrant truce violations in the Negeb area of Palestine.

Communist forces operating in Manchuria entered Mukden on October 30 and completed the capture of the city on October 31. The October 30 date fell 1290 days lunar after V-E Day, May 8, 1945 (lower half of the chart).

The capture of Mukden on October 31 came exactly 2520 days after the Japanese attack on Pearl Harbor on December 7, 1941. This is of particular significance in view of the comment by Representative Walter H. Judd that the fall of Manchuria to the communists was "another Pearl Harbor" that presented the "gravest danger" to the security of the United States. There is also special significance in the 1260 solar "tribulation" time-measure separating the fall of Berlin on May 2, 1945 from the capture of Mukden by the Communists on October 31, 1948. And in addition, the October 31 date was 1040 days after the close of the Moscow Conference on December 26, 1945 (lower center of chart).

The importance of October 31,

1948 was cited in a chart published on page 427 in *DESTINY* for December 1947. By referring thereto, the reader will find additional information tying the October 31, 1948 date in with the steady sweep of events. The fulfillment which events brought to this date is an outstanding example of the manner in which Divine chronology casts its spotlight from the past into the future, marking dates upon which the watching student will find new stages of the Divine plan unfolding.

It was also on October 31 that Russian soldiers in Vienna abducted and murdered an American Marshall Plan official.

(The lunar terminal of the 1040-day cycle extending from December 26, 1945 was October 16. It was on this date that the Western powers framed their replies to the questions submitted by the six neutral nations who were endeavoring to mediate the Berlin dispute.)

On November 4 the United Nations Assembly formally adopted, over violent objections by the Soviet Union, the United States plan for control of atomic energy. The action was merely a gesture, since Soviet rejection makes the plan unenforceable, but it did settle responsibility for the lack of controls firmly upon the Soviet Union. Significantly, the action came 420 days lunar before the December 23, 1949 date which will terminate a 1600-day period after the release of the first atom bomb on August 6, 1945 (upper half of chart).

It was also on November 4 that the Security Council ordered the Jewish state to surrender positions won from the Egyptians in the Negeb Desert fighting.

The warfare in Greece reverted to the headlines on November 8 when the United Nations Political Committee formally condemned Albania, Bulgaria and Yugoslavia for aiding the Greek guerillas and violating the UN Charter. This was the strongest action yet taken by any United Nations body against the three Soviet satellites. As noted on the center of the chart, it came 7×120 days solar after July 10, 1946.

Even more critical developments in the Berlin crisis were foreshadowed on November 10 when the Russians threatened to force down American and British planes that flew outside the three air corridors that link Berlin with the Western zones. To this threat

the United States occupation commander, General Lucius D. Clay, tersely replied, "We will keep them flying." The British stated that the Russians would be held responsible for any action they took.

The chronological cycles dovetailing upon this November 10 date show that it warned of impending ominous developments in the Berlin crisis, and at the same time heralded more intensive "birth pangs" as the current world tribulation steadily nears the climactic stage. The first stems from the 7×120 solar plus two time-measure extending from the July 10, 1946 Molotov declaration of Soviet-German policy, while the second is contained in the 7×270 days separating November 10, 1948 from the Italian surrender on September 8, 1943 (center of chart).

November 10, 1948 was also the date marking the south outer wall of the coffer in the Great Pyramid's King's Chamber, or Hall of Judgment. The May 16, 1948 date which marked the coffer's inner wall found the newly-formed Jewish state appealing to the United Nations against Egyptian aggression, an event which foreshadowed the continued turmoil in the Palestine area. Now, on the date marking the outer wall of the coffer, comes the Russian threat warning of grave developments in Germany.

Meanwhile, the situation in China had deteriorated steadily. By November 10 Americans were fleeing the country as the Communist drive roared down from the north and food riots flared in Nanking and Shanghai.

The Jewish state revealed on November 14 that the acting Palestine Mediator had ordered it to surrender control of the Negeb Desert and return Beersheba to the Arabs. This came 286 days lunar after the February 6, 1948 warning by the Arabs that they would battle international military units sent to enforce partition.

As the Berlin stalemate continued, the President of the UN General Assembly and the UN Secretary General appealed directly to the chief executives of the Big Four powers to settle the Berlin dispute which was so gravely imperiling world peace. This Evatt-Lie appeal was seen as a Soviet victory since it urged direct negotiations before the blockade was lifted.

Concurrently, the six "neutral" nations of the Security Council were framing a new compromise proposal

calling for concessions from both sides. This plan was completed on November 15. As noted on the chart, the date was 1600 days solar after June 6, 1944 and 1040 days solar after the close of the Moscow Conference on December 26, 1945.

It was also on November 15 that the Arabs and Jews combined to balk United Nations efforts aimed at establishing an armistice in the Holy Land struggle. Both sides rejected what they called UN interference and warned that they might again resort to warfare.

On the next day, however, the Security Council ordered the Jews and Arabs to negotiate an armistice immediately as a step to peace. Meanwhile, in Key West, Florida President Truman reaffirmed that there would be no new Big Four talks on Berlin until the Russian blockade was lifted. These two November 16 developments came 2×286 days after the close of the Moscow Foreign Ministers' Conference on April 24, 1947 (not charted).

The Lie-Evatt proposals for direct negotiations on the Berlin issue were formally rejected by the three Western powers in parallel notes on November 17. As indicated on the chart, the date was 1600 days solar plus two after June 6, 1944 and 1040 days solar plus two after December 26, 1945.

On the same November 17 date the United States announced that 1250 Marines would be sent to reinforce the garrison at the vital Chinese port of Tsingtao. It was also revealed that Generalissimo Chiang Kai-shek had sent a personal appeal to President Truman urging more aid for China.

The official reply of the Jewish state to the Security Council directive on the Negeb Desert was made on November 18. While agreeing to withdraw its "invading troops" from the area, the Jews stated that forces which had been in the Negeb prior to October 14 would remain in their positions. The effect of this subterfuge was to leave Jewish forces in control of virtually all territory recently wrested from the Egyptians. The date was 1290 days after V-E Day and 286 days after February 6, 1948 (bottom of chart).

On this same November 18 date the United States Air Force set up the Continental Air Command to direct the nation's air defense.

The Communist drive in China scored new gains on November 22 when their troops captured Paoting,

the capital of Hopeh province. This came 286 days solar after February 6, 1948 when the Western powers proclaimed a bizonal government for their zones of Germany. The Soviet sweep through Asia may well nullify (displace!) all efforts of the Western powers to check the Communist tide in Europe.

Also, on November 22 the Soviets

attacked the Bernadotte proposals for settling the Jewish-Arab conflict. Russia insisted that all foreign forces should be withdrawn from territories of the Jewish and Arab states in Palestine. This, of course, would create a military "vacuum" into which the Soviets might more easily infiltrate.

The month which saw all these developments on the foreign fronts also

brought the surprising upset victory of President Truman in the United States election. It is the consensus that an administration headed by Governor Dewey would have done the following:

- 1) Pared and streamlined the bungling bureaucracy which has drained the economic life-blood of taxpayers.
- 2) Waged a vigorous and unrelenting campaign against Communists and fellow-travelers on the government payroll.

- 3) Instituted a better-balanced foreign policy.

While none of these reforms could have turned aside the coming crisis, they would have insured that the nation entered the storm with its sails trimmed to a sounder fiscal policy and with the enemy within forced from influential positions in the government. In choosing an administration which will not carry out these reforms, the American voters have placed themselves in a less advantageous position to meet the approaching ordeal.

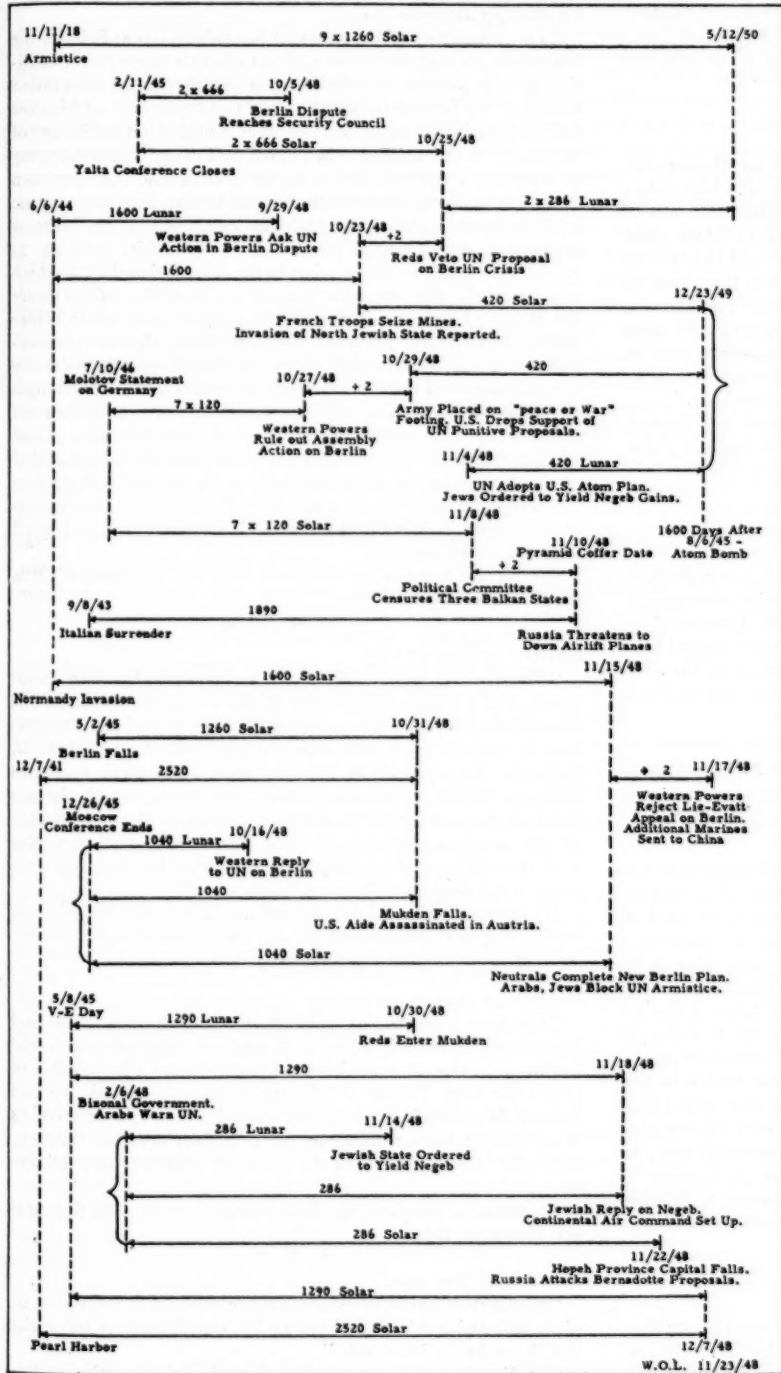
So the tide rises as events sweep forward all over the world. The Soviet plan proceeds, stirring up a maelstrom that will yet engulf all nations. And just as the swirling waters of the sea can be awesome, so is the spectacle of judgment-forces gathering over a world that persistently and willfully ignores the precepts and prerogatives of its Creator.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24: 5.)

But just as the ebbing tide leaves the shoreline clean and fresh and sparkling, so shall the world be renewed and regenerated when the tide of judgment recedes. Freed from the curse of materialistic arrogance and conceit, men will find in their submission to the Divine will the gateway to an age more glorious than any previously known in the period of recorded history.

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isa. 54: 14.)

As with the movements of the sea, the course of the tide of judgment has been precisely set. It will sweep away only those things which have no place in the tranquil, ordered scheme of a regenerated earth.



DESTINY'S FORECAST OF THE NEWS

DESTINY for January 1941:

"Thank God there is the promise that the Israel type of civilization is not to perish from the earth, but that out of this struggle will come a chastened and contrite people ready and willing to do God's will, keeping His laws and walking in accord with His commandments, statutes and judgments. To this end God is working and for this purpose He is allowing Israel to come under chastisement — until there comes a great spiritual awakening and His people acknowledge Him as their God and King."

We are experiencing increased chastisement because of our continued stubborn refusal to awaken to our dire spiritual needs. — Ed.

* * * * *

DESTINY for May 1939:

"If Great Britain is foolish enough to enter into an alliance with Russia, it will be for her own hurt and, but for God's later intervention, the destruction of her great empire. The statesmen of Great Britain found out, to their own sorrow, that Hitler's word meant nothing to him if the keeping of his word would hinder his program. By what process of reasoning, then, can they hope to rely upon the word of the leaders of Russia who have declared in their utterances that treaties and leagues are only good and to be kept insofar as they serve their purposes? Great Britain may be foolish enough to enter into a military league with Soviet Russia. If they do, the results will be disastrous and far-reaching."

Churchill, speaking for Great Britain, and Roosevelt and Truman, speaking for the U.S.A., did enter into agreements with Russia at Yalta, Teheran and Potsdam, the results of which have indeed been disastrous and far-reaching. — Ed.

* * * * *

DESTINY for January 1942:

"Our vaunted civilization has run amuck. The contributions of science that should have lifted men out of the mire of the slough of despond are being used to drive them into the darkness of an abyss and, if successful, will destroy the advantages gained in a thousand years of progress towards freedom and liberty. No wonder that in the contemplation of such conditions men fear the future."

Since then science has developed a new fearful method of destruction — the atom bomb — and we do face terrible devastation unless God intervenes. — Ed.

* * * * *

DESTINY for August 1943:

"Zionism is taking an attitude towards Great Britain that can easily lead to Jewry being against the defenders of Jerusalem when Russia moves against Great Britain and enters the land of Palestine. It is conceivable that Jewry will play an important part in the coming Soviet move with the hope of securing their objective: home rule in Palestine! The fact that Ezekiel indicates that the Arabs will protest this move along with Israel is significant. Just as the Jews aligned themselves with the Romans in their desire to remove Jesus, who had interfered with their plans, so also we may expect them to be aligned with the Soviets in the desire to remove Great Britain who is interfering with their plans in Palestine. Of necessity, then, they must fight with the enemies of His Kingdom in their opposition to Anglo-Saxons who, as Israel, stand in the way of the consummation of those plans."

The recently-revealed airlift from behind the iron curtain to Palestine shows the Zionists to be definitely aligning themselves with the Soviets. — Ed.

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DESTINY for November 1943:

"One need not be very astute in reading the news to see that the major motivating policy of Stalin is first, last and always: What is best for the Soviet Union and what will further its aims? When

our leaders recognize this, they will then make their decisions, not in accord with what Russia wants, but in accord with what is best for us and for the future peace we hope will result from our having participated in the present global conflict."

The present impasse in Berlin is the result of our failure to recognize this years ago. — Ed.

* * * * *

DESTINY for December 1943:

"The emergency of the moment has driven Great Britain, the United States and the Soviet Union to form a three-power coalition for the purpose of collaborating together in an association similar to the League of Nations. And this conference at Moscow had ended with the agreement for joint consultation before any of the parties to this agreement act in relation to the common enemy or make any territorial moves. In the weeks ahead our statesmen and those of Great Britain will, beyond doubt, lend enthusiastic support to the agreement which has come out of the Moscow conference. But it is hard for us to be enthusiastic, knowing, as we do, the treachery ahead of us in the international field which will materially affect us on the home front. Now the nations under the above pledge are committed to consult each other before acting, yet what is to prevent them from acting after such consultation and against the wishes of the rest? Could not Russia notify Great Britain and the United States of certain territorial changes she might like to make, affecting her neighbors, and then act contrary to their wishes and in accord with her own plans? We are as certain that peace is not to be brought to a troubled world through agreements and leagues as we are certain that the method by which permanent peace is to come is clearly outlined by God in His Word — and it is not patterned in accord with the above program."

The Russian treachery has manifested itself even more markedly than this forecast anticipated. — Ed.

* * * * *

DESTINY for January 1945:

"There is always a possibility of an interlude between major phases of this world struggle, but of this we are sure: war for the Anglo-Saxon world will not finally come to an end until the climax is reached at which time Palestine will be invaded. If, following the collapse of German resistance, there comes an interlude, it will be but a breathing spell during which the nations will prepare for the more sanguinary phase of conflict which all the prophets predict must come before wars shall end. Not until then will real peace come as Israel, forced by circumstances, turns to her God and King for deliverance."

We are approaching the climax in this interlude, which can only continue as long as Russia can gain her ends without armed conflict. — Ed.

* * * * *

DESTINY for August 1941:

"The apathy on the part of the public regarding the Bible and its national message is tragic, and until the Anglo-Saxon world begins to think and speak in terms that indicate a knowledge of God's war aims, instead of referring to our war efforts, we face difficult days ahead. When a full knowledge of God's plans comes to our people, with a willingness on their part to follow through, then will come assurance of the certainty of victory over all our enemies."

We continue to stumble along blindly because the truth of this forecast is still ignored. — Ed.

* * * * *

DESTINY for June 1941:

"Russia does not want peace, for her desire is to see the complete exhaustion of the nations, which would make a successful world revolution inevitable."

The Kremlin is now demonstrating the truth of this assertion. — Ed.

Believing God

By REV. E. J. SPRINGETT

A RECENT ISSUE of MacLean's Magazine contains an article by the widely known author and journalist, Vincent Sheean, entitled "We Must Find a Faith — or Perish." The title of the article is sufficiently startling; the article itself more so. It may be, and possibly is, a reflection of the author's own state of mind, and it certainly reflects the moral and spiritual deadness of a very large number of people. The author begins by reminding his readers that the late President Roosevelt had often expressed the "wish, hope or desire that a rebirth of religion would come to protect the world from the disasters that he foresaw for it," and adds, "There seems little obvious probability that such a development can be expected." He points out that the rampant materialism of the past hundred years has proved false and that now it is generally realized "that material facts alone are not the whole of human life and experience." He declares that what he terms materialism — but which might perhaps be more clearly described as the philosophy of humanism — which has resulted in the doctrine of self-determination, "has caused wars of cumulative magnitude and horror, and has now, at last, produced in atomic energy, a weapon capable of the final destruction. This rush to ruin has been," says the author, "in violation of the teaching of every great world religion. Christianity, Buddhism, Hinduism, and to a lesser extent even the religions of Islam and China, have been anti-materialist. It is fundamental in all of these beliefs — still held or professed by many who do not act upon them — that no material advantage whatever is worth the loss of a soul."

In that phrase, referring to the profession rather than the practice of religion, Vincent Sheean has come to the root of the matter, for as another equally well known writer once said with reference to the profession of the Christian religion, "Christianity has not been tried and found wanting; it has been wanting and not tried."

We will not examine here the rea-

sons why any comparison is made between Christianity and Buddhism or Hinduism, or any of what the author calls world religions. One might just as well endeavor, as, alas, is so often done, to draw a comparison between Gautama Buddha, Mahomet, Ghandi and Jesus Christ, and that is absolutely impossible, for Jesus Christ transcends every other personality who ever walked this earth. He is immeasurably superior to all. He is not only the Son of man, but the Son of God. Every other founder of any religious system has been able only to lead his followers to the grave and leave them there. Jesus only (who alone could declare, "I am the resurrection and the life"), passing through the grave and gate of death, promises all who follow Him, "Because I live ye shall live also."

It is not possible to examine in detail the whole of the article to which reference is being made. There are naturally some points with which one is in agreement. For example, the author says, "One of the chief reasons why religion has no chance to fulfill its function is that it is divided and subdivided into warring sects. If these could make at least some slight attempt at discovering what they have in common, and how they can work together for the continued existence and ultimate good of mankind, a beginning would be there." All this is undoubtedly true, but it is not the whole story, any more than the title of the article conveys a wholly accurate suggestion concerning the vital need of our day. It is not so much a fact that "we must find a faith" as it is that we must *return* to the faith we have let go. This is "the faith once delivered to the saints," the faith of our fathers about which we sometimes so lustily sing:

"Faith of our fathers, living still,
In spite of dungeon, fire and sword:
O how our hearts beat high with joy,
When e'er we hear that glorious word!
Faith of our fathers! Holy faith!
We will be true to thee till death."

That was written, yes and believed, one hundred years ago. We enjoy singing it today, but a great many do not recognize or understand its basic

meaning, and certainly do not believe it.

Let me repeat, therefore, it is not a question of finding a faith, as if we wanted to look for some new thing. We have to rediscover the faith we have nearly lost. What is that faith? It is the absolute and complete conviction that God rules; that God has a purpose for the world and man; that the Divine purpose has been steadily progressing all down the ages; and that it is now coming to its final consummation. The absolute seal of assurance was placed upon the Divine plan when Jesus Christ came and "made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father" (Phil. 2: 7-11). This same Jesus, who came in great humility then, is about to come again in His Glorious Majesty to occupy the Throne of His Glory, to govern and administer the functioning of the Kingdom of God upon earth, for "the Lord God shall give unto Him the throne of His Father David: and he shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end" (Luke 1: 32-33).

All this is part of the faith we have lost and because we have lost it, our materialistic philosophy has turned like the Dead Sea fruit into dust and ashes. Men like H. G. Wells, whom Vincent Sheean declares he once respected, have left us with the false idea "that the human race had not much longer to live and that in all probability the planet earth and the particular universe of which it is a part, might go with it." What absolute rubbish! What an absolute negation of all that is worth while in life. What an absolute

affront to Almighty God whose promises are sure, who is the same yesterday, today and forever, and of whom the inspired prophet declared, "God is not a man that he should lie; neither the Son of man, that he should repent: hath he said and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. 23: 19.)

What we have to do is to believe God; not just pretend to believe "in" Him. As a matter of fact, we cannot believe "in" God if we do not believe Him, no matter how much we may profess to do so. A fundamental premise of faith is this: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11: 6). Accepting that, we have immediately the unalterable conviction that what God has promised, He is able also to perform and will most surely do so. What a tremendous vista of promise and performance this immediately opens up! The promise of a perfect world order wherein dwelleth righteousness; the promise of peace and social security; in fact, the promise of all that we most ardently desire and wistfully hope for.

But the modern — I almost said modernist, and that would not be wholly fair because the fundamentalist presentation of religion has been almost as bad — the modern religious teaching has not proclaimed the absolute inviolability of all God's promises and, thereby, has done disservice both to God and men. Remember this, that if there is a single one of God's promises which has not and will not be fulfilled, then there is not a single one of them of which we can be sure. But, thank God, all of His promises are true and certain to be fulfilled. Jesus Christ Himself came "to confirm the promises of God, made to the Father."

In the past, and for a long time, we have been in the habit of listening to, and accepting, the promises of various political parties, who have all failed to implement their platforms. We foolishly believed that the United Nations Assembly, which we brought into being without any reference whatever to God and His plan, would solve world problems. We know now how mistaken we were. Now we are beginning to realize that the Psalmist was right when he counselled, "Put not your trust in princes, nor in any child of man, for there is no help in them. . . . Blessed is he that hath the God of Jacob for his help: and whose hope

is in the Lord, his God" (Ps. 146: 3-5).

But, you ask, how are we to get an understanding of the Divine purpose? How can we find out and prove that the promises of God are actual and effectual? There is only one way: consult the Living Oracles of God. Study the Divine law: read, mark, learn and inwardly digest the Word of God written, which is the Bible — the Book of the Good News of the Kingdom. But, remember, you must refuse to continue to be misled by false statements concerning the meaning of the Book. You must understand that the Book means what it says and says what it means. You must be persuaded that the terms "Israel," "Judah" and the "Jew" are not synonymous; that when the Book speaks about the House of Israel and the House of Judah, there is a real distinction, and that the term "Jew" never applies to the House of Israel. You must realize that God has declared that the House of Israel and the House of Judah are to once again be rejoined and that, inevitably, Israel of the twelve tribes will reoccupy the Promised Land in a representative capacity.

You must clearly recognize that the Kingdom of Israel, which is in fact the Kingdom of God, has never been replaced by the Church, despite the claims made by various denominations thereof. You must believe the promises of God regarding the perpetuity of existence of Israel as the instrument in God's hands according to the Divine purpose; in the absolute certainty of the coming again of Jesus Christ in person to reign as King of kings and Lord of lords and to administer the affairs of the Kingdom of God functioning here on earth. All this information is easily attainable. It is so clearly outlined in the Bible that "he who runs may read," for, as the Book itself

Solace

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 3-6.)

says, "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it" (Deut. 30: 11-14).

World conditions nowadays constitute a tremendous challenge. This is now recognized by all classes throughout our social order. Politicians are fond of saying that they are "exploring every avenue of escape" but they pay very little heed to the one source of information which alone provides the solution to the social, national and international problems of today. The Bible is not merely a spiritual handbook; it is an infallible guide to the proper and successful administration of all everyday affairs, and it has far more to say in connection with human well-being here and now than it has with regard to the hereafter.

Someone said to me recently that people are afraid to study the Bible, or to listen to its teachings because of the approaching end of the world. What nonsense! The Gospel of the Kingdom is not concerned with the end of the world, but it is concerned with the end of this present age and the dawn of that New Era when wars shall cease, when universal peace shall be established, and every man shall sit under his vine and under his fig tree and none shall make him afraid. The Divine purpose is the functioning of the perfect system which ensures freedom from want, for God's economic system is devised, as it declares, "to the intent that there shall be no poor among you." Freedom from fear — because God plans for man to enjoy to the full results of his labor — gives an incentive to free enterprise and rewards ambitious effort.

To sum up, it is not a "faith" that we must find, but a return to the faith that is needed. With that return must come a renewed obedience to the Divine laws in their entirety, for the *summum bonum* of all human happiness and well-being is still obedience to the exhortation of Jesus, "Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you."

THE BOOK OF THE KINGDOM

CHAPTER I

CROSSING THE JORDAN RIVER

THE BOOK OF JOSHUA begins with the account of Israel entering the Promised Land. Joshua means *Jehovah saves* or *Jehovah, the Saviour*. In Greek the name means *Jesus*. Referring to Joshua in the New Testament, the writers call him Jesus (see Acts 7: 45 and Hebrews 4: 8). It is perhaps not without significance that Joshua (*i.e.*, Jesus) led Israel from the wilderness over the Jordan River into the Promised Land, bringing them into possession of their inheritance there. In this Joshua was a type of the Coming One, Jesus Christ, who is yet to lead His people into a land of promise when, at the close of the present age, we pass into the new order of the ages.

Following the death of Moses the Lord spoke to Joshua:

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." (Joshua 1: 2.)

Promised Inheritance

The Lord informed Joshua that every foot of ground on which Israel would tread would be assigned to them according to the promise to Moses. Their frontiers would stretch from the desert to Lebanon and from the River Euphrates throughout all the land where the Hittites were living to the great or Mediterranean Sea. Not a man, so the Lord told Joshua, would be able to hold his own against him all the days of his life. The Lord promised Joshua:

"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1: 5.)

Importance of the Law

Joshua was admonished to be strong and brave for his was the difficult task of taking the people into the land. He was to remember to observe the law in its entirety just as Moses had commanded him. Above all, he was not to turn from it to the right hand or to the left so that he might have success wherever he went:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1: 8.)

The final admonition to Joshua was:

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1: 9.)

Joshua ordered the officers to go through the camp and command the people to prepare food, for in three days they were to cross the Jordan River. The tribes of Reuben and Gad, and the half-tribe of Manasseh had previously petitioned Moses to permit them to settle on the east side of the river for they saw that the land was good there. Joshua, however, issued a command for all the fighting men of those tribes to go over the Jordan with the rest of

the tribes to assist in conquering the land. Then they would be free to return and settle in the territory they preferred.

Rahab, the Innkeeper

Spies had been sent to Jericho and the King of Jericho, hearing that they had come into his city, commanded the woman Rahab, in whose house they were lodged, to bring them out. Rahab is called a harlot in the King James translation but, according to Ferrar Fenton, she was "an innkeeper." She hid the two men on the roof of her house, evidently covering them with stalks of flax. She then misdirected the King's men, stating that some men had come to her but they had left when the gates were shut at dark. She told them that if they hurried the men might be overtaken before they reached the Jordan.

As the King's men rode after them on the way to the Jordan, Rahab went to the roof and talked with the spies. She told them that terror had seized the people of the land for they had heard about all that the Lord had done for Israel — how He had delivered them from Egypt and their passage of the Red Sea. They had heard about what they did to the two kings of the Amorites who were on the other side of the Jordan, utterly destroying them. Because she had hidden the men, she asked a favor that she and her household might be spared when the armies came to take the city. The two spies promised that if she would hang a scarlet cord — which she subsequently used to lower them to the ground — from a window of her house, for her house was on the wall, she and those in her house would be spared. But they warned her that all persons must be in the house or the spies would not be bound by their oath. Dismissing the spies, Rahab tied the scarlet cord in the window. The spies returned to Joshua, being careful to wait until the King's men who were searching for them had returned to the city.

The Spies' Report

The spies related their experiences to Joshua:

"Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." (Joshua 2: 24.)

The time had come for Israel to pass over the Jordan River and therefore all the people moved to its banks. Instructions were given by the officers that the people were to follow the Ark of the Covenant as the Levitical Priests carried it before them. However, they were to keep two thousand cubits behind the Ark (using the sacred cubit of 25 inches, this would be a little over 4,000 feet) and they were warned not to approach any closer in following the Ark of the Covenant as it advanced before them.

Joshua then commanded the people to sanctify themselves and he instructed the Priests to take up the Ark of the Covenant and precede the people as they moved toward the Jordan. The Lord informed Joshua that he would do great things in the sight of the people from which they would learn that He was with Joshua just as He had been with Moses.

Joshua's Instructions

The next command issued to the people was to gather around Joshua so that they might hear the words of the Lord. Joshua informed them that the living God was with them and that He would drive out the inhabitants of the land before them. The Ark of the Covenant was to pass on into the Jordan before them. Joshua commanded that a man be selected from each of the twelve tribes, who were to stand by for further directions. Then Joshua announced the miracle God was to perform in their behalf:

"It shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of Jordan shall be cut off from the waters that come down from above." (Joshua 3: 13.)

Ferrar Fenton translates the last clause of this verse: "The waters will cease coming down from above."

Passage of the Jordan

The waters of the Jordan overflowed its banks at the harvest seasons and very likely, as the soles of the feet of the Priests bearing the Ark touched the water, a landslide in a gorge north of the place where Israel was about to cross blocked the waters above and the river became dry for their passage across. It was a miracle of timing so that all Israel might safely pass over to the other side of the Jordan. This miraculous crossing of the river added to the terror of the inhabitants of the land:

"And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel." (Joshua 5: 1.)

Memorials Set Up

At Joshua's command twelve stones were taken out of the Jordan from the spot where the Priests stood. Joshua also set up a memorial of twelve stones in the Jordan River at the place where the Priests paused with the Ark of the Covenant while the people marched across. As soon as the passage of the river was completed, the Priests bearing the Ark of the Covenant came up out of the bed of the Jordan and the waters of the river returned to their previous state, flooding over the banks as they had before the crossing:

"And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho." (Joshua 4: 19.)

There Joshua erected the second memorial of twelve stones which had been taken from the river to commemorate the drying up of the Jordan River so that Israel could cross safely as they had safely passed over the Red Sea:

"That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever." (Joshua 4: 24.)

Renewal of Circumcision

Following the crossing of the River Jordan all the men of Israel were circumcised. The Record states that those who had come out of Egypt were circumcised but all who were born in the wilderness after they had left Egypt were

not circumcised, for Israel ceased to practice circumcision while they were journeying from Egypt to the Promised Land. The whole nation remained in camp at that place for a period of time. It is as foolish to say that modern Israel today cannot be the descendants of Abraham because they have ceased to practice circumcision as it would be to have accused those who were born during the wilderness wanderings of not being Israelites because they also had failed to practice the requirements of the rite of circumcision.

Circumcision, as it was practiced then, was only a type to be superseded by Christian circumcision, to which Moses referred (Deut. 30: 6). Spirit-filled men and women in modern Israel practice Christian circumcision today. It is worthy of our notice that Joshua (whose name means Jesus) circumcised the people as they entered the Promised Land. Our Saviour, Jesus Christ, brings circumcision of heart to all those who accept Him and are to enter with him into the restored and glorified Kingdom:

"And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." (Joshua 5: 9.)

Reproach Rolled Away

This will also be so when Jesus Christ leads His redeemed ones into the Kingdom, for then the reproach of the whole world will be rolled away and those who have followed Him will never again be held in contempt by their fellowmen but will be glorified with Him, sharing in His glory. Fear and dismay will grip the hearts of those who have ridiculed and opposed His servants as they endeavored to fulfill their mission here on earth.

Manna Ceases

Israel, encamped at Gilgal, kept the passover on the evening of the 14th day of the month. On the day after the passover the people ate some of the produce of the land, unleaven cakes and roasted grain:

"And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." (Joshua 5: 12.)

A Growing Kingdom

A new era had begun. During the wilderness wanderings the people were schooled in the law under the tutelage of their great leader and law-giver, Moses. They were also well taken care of and fed by the Lord during their sojourn in the wilderness and were not burdened with the responsibilities which confronted them as they prepared to advance into the land. Henceforth they must labor and plan their own work in order to provide for their daily needs.

Under Joshua a period of conquest began and the Kingdom of God was launched upon its mission to subdue evil aggressors and destroy wicked nations. That Kingdom was destined to grow in greatness and expand its borders until it would overspread the earth. Then, under the coming King, great David's greater Son, universal peace will be established, for the government will rest upon His shoulders (Isa. 9: 6-7). The day is coming when all nations will be compelled to respect its laws. The Prophet Isaiah informs us that "of the increase of his government and peace there shall be no end," and down through the ages the people of the Kingdom, led by Joshua into the Promised

Land, have been increasing their numbers as promised. As we study the history of the Israel Kingdom, therefore, and note its small beginnings, let us not forget that it is the nucleus of the Kingdom of God upon earth and in the providence of God its ultimate end is to include the whole earth in its benevolent domain.

CHAPTER II JERICHO AND AI

THE CITY of Jericho had shut its gates and was closed to prevent anyone from entering or leaving it. The King of Jericho took this extraordinary precaution in his endeavor to prevent his city from falling into the hands of the Israelites. Joshua, evidently out surveying the surrounding vicinity of the city with the idea of laying his plans for its capture, looked up and saw a Man standing before him, holding a drawn sword in His hand:

"And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?" (Joshua 5: 13.)

The Man replied:

"Nay; but as captain [Prince] of the host of the Lord am I now come." (Joshua 5: 14.)

Joshua Instructed

Joshua bowed in reverence and worshipped Him, for he recognized that He was Divine and of the God-head.* He asked, "What saith my Lord unto his servant?" Before telling Joshua His message, the command was given that Joshua remove his shoes from his feet for the ground on which he stood was holy. Having complied with this request, the Lord then informed him that He would give Jericho into his hands with its King and all its fighting men. Evidently Joshua had been giving a great deal of thought to how the city could be taken. Therefore, as he stood before Jericho, looking over the situation, the Lord appeared to him to give him the needed instructions for its capture. Joshua was given directions in detail concerning the unusual method he was to use in his attack upon the city.

For six days all the armed men of Israel were to march around the city of Jericho — just once each day for the six days. Seven Priests were to carry seven rams' horns as trumpets before the Ark of the Lord, which was to accompany them in their daily marches around the doomed city. On the seventh day they were to march around the city seven times, after which the Priests were to blow on their trumpets:

"And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." (Joshua 6: 5.)

Walls of the City Fall

Joshua carried out his instructions and on the seventh day, after marching around the city seven times, the Priests blew a loud blast on their trumpets. At that precise moment Joshua told the people to shout, for the Lord had given the city to them. The walls of the city fell and the armies of

Israel made their assault, utterly destroying all who were in the city except Rahab, her father, mother and brethren who were in her house with her. The city itself was completely destroyed by fire but the silver and gold, with all the vessels of brass and iron, were put into the treasury of the House of the Lord:

"And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. (Joshua 6: 26.)

The Curse Fulfilled

In I Kings 16: 33-34 we are informed that during the days when Ahab ruled in Israel Hiel the Bethelite rebuilt Jericho. The Record states that when he laid the foundation his eldest son died and, when completing the city and hanging its gates, his youngest son passed away. This was according to the word of the Lord as spoken through Joshua. This fulfillment of Joshua's prediction came some 500 years after he had uttered the curse upon anyone who would attempt to rebuild the city.

As the result of this major victory, Joshua's fame spread throughout the land, for all the Canaanites realized that Joshua's God was with him and fought in his behalf.

Sin in the Camp

Joshua had warned the people before Jericho was captured that under no consideration were they to take any of "the accursed thing" in the city when they assaulted the city lest the camp of Israel be troubled:

"But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel." (Joshua 7: 1.)

Israel Defeated

Joshua next sent men from Jericho to Ai, a city near Bethel, ordering them to go and spy out the territory. The men returned and reported that the inhabitants of Ai were few and that it was not necessary to send all Israel against them. They said that two or three thousand fighting men would be sufficient to take the city. But when the campaign was launched, the men of Ai routed the attacking Israelites, killing about 36 men and driving them from their gates, pursuing them to Shebarim and defeating them at Morad.

Joshua's Prayer

The hearts of the people melted with fear when the news came to them and Joshua rent his clothes and prostrated himself before the Ark of the Lord, remaining there until eventide. He and the elders of Israel went into deep mourning and sprinkled dust on their heads. Then Joshua prayed:

"Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round [surround us], and cut off our name from the earth: and what wilt thou do unto thy great name?" (Joshua 7: 7-9.)

Joshua could not understand why Israel should have turned their backs upon an enemy, yet he should have

* See *Documentary Studies*, "The Man of History," page 3. \$5.00 postpaid, Destiny Publishers, Haverhill, Mass.

recognized in this defeat that something was materially wrong within Israel in their relationship to God. The fact that they could not stand before their enemies was clear evidence of a violation of the covenant, for such a defeat was the curse that was to come upon them for refusing to keep the law.

Israel's Sin

The Lord answered Joshua by first telling him to get up, asking him why he was laying on his face before Him. Then He said:

"Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." (Joshua 7: 11.)

Moffatt translates this:

"Israel has sinned; they have broken my compact which I commanded them to keep, they have taken some of the doomed spoil, stolen it, acted deceitfully, and hidden it among their own goods."

The Lord informed Joshua that because of this Israel was not able to stand before their enemies, for they were themselves accursed. Then He said:

"Neither will I be with you any more, except ye destroy the accursed from among you." (Joshua 7: 12.)

The Trial

Joshua was told that he must sanctify the people and inform them that because of the accursed thing among them they would be unable to stand before their enemies. This condition would continue until it was removed. In the morning they were brought tribe by tribe before the Lord and the tribe that was selected was to approach family by family. The family chosen was to approach man by man:

"And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel." (Joshua 7: 15.)

Achan's Crime

Joshua did as the Lord had commanded and the tribe of Judah was selected. Out of that tribe the family of Zarhites was chosen. Out of that family the household of Zaddi was taken and from that household Achan was picked. Joshua then adjured Achan to confess his sin and he told Joshua that when he saw among the spoils a fine Babylonish garment, two hundred shekels of silver and a wedge of gold that he coveted them and took and hid them in the earth under his tent.

Messengers were sent to his tent and there they found the hidden goods which they brought to Joshua and spread out before the Lord in the sight of all the people.

Sentence Carried Out

Having confessed his crime, and being confronted with the evidence to prove the truth of his confession before all the people, Achan, with his sons and daughters, and all his possessions, were brought into the Valley of Achor. There Joshua rendered the verdict:

"Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." (Joshua 7: 25.)

Crime Against Kingdom

Here we have demonstrated the seriousness of any man's trespass against the commands of the Lord in committing acts that bring harm to the entire Kingdom. Achan's crime led directly to the slaughter of over thirty-six men in battle for which he had to pay with his life and the life of every member of his family, as well as the destruction of all his possessions. It must be remembered that the fact that he hid the stolen property under his tent is proof that his offense must have been known to his immediate family, who no doubt were accessories with him in the crime committed. The entire situation and the resulting difficulties and final detection and punishment of the individual responsible must have had a marked effect upon all Israel. It was a needed lesson for the people to learn as they began the conquest of the land. Severe as the judgment was, it was in keeping with the enormity of the crime committed in view of the destruction it brought upon the nation. Achan not only sinned against himself and against His Lord but he caused the nation to suffer and therefore had betrayed his people for financial gain.

Basic Cause of Trouble

In this incident we have the reason for many of the difficulties and troubles which afflict modern Israel today. Because there is "sin in the camp" and the people are walking contrary to the requirements of the commandments, statutes and judgments of the Lord, we have no peace and our enemies are emboldened to make war against us. God cannot and will not be with His people to bless them in their undertakings while there is sin among them.

Evil and immorality are rampant and disobedience to God and to His commands are clearly in evidence in the activities that are going on in our land. Our nation is suffering because there are many Achans among us, coveting wealth and willing to stoop to any means, no matter how questionable, in their quest for financial gain regardless of the multitudes that may be engulfed in the wake of their evil activities.

Valley of Achor

The place of the execution of Achan and his family was called the Valley of Achor, that is, trouble. This valley is referred to prophetically by Hosea when he speaks of Israel's troubles and final deliverance, stating that the Valley of Achor (trouble) will become a door of hope. The significance of this is that Israel, through trouble, will finally turn to the Lord and become His people in fact as well as in name.

Capture of Ai

Joshua was commanded to proceed against Ai, having been told that he would do to that city as he had done to Jericho. He was not to fear but he was to take all the men of war in the move against Ai. Evidently the Lord wished all of Israel's fighting men to share responsibility in the conquest of the land; hence, the specific command that all the men of war were to take part in the campaign against Ai. This was in keeping with the earlier command that the tribes of Reuben and Gad and the half-tribe of Manasseh were to join the other tribes in conquering the land, even

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Pharaoh's Heart Was Hardened

By REV. WM. PASCOE GOARD

TWICE RECENTLY the fact of the hardening of Pharaoh's heart — or the Biblical statement of the hardening of Pharaoh's heart — has been brought to my attention as an argument against the literal meaning of the Bible's statements. In each case the assumption was, "Of course, God did not harden Pharaoh's heart." The first to make reference to this phrase was a man who said, "The Bible contains great truths, but the Bible also contains some of the greatest lies ever uttered out of hell." Asked for an instance of such a lie, he promptly replied, "The statement that God 'hardened Pharaoh's heart.'" These are the remarks of an active propagandist in Labor circles.

The second to call attention to the matter in an official article in his church's organ is no less a personage than the highest dignitary of a great church. As I understand his article, he shows that "modern scholars" have good ground in such statements as this for rejecting a literal interpretation of the Bible, while the conservative expounders encounter insurmountable difficulties in such phrases as the "hardening of Pharaoh's heart."

However, we are conservative expounders of the Bible and we believe the teachings of the Bible as contained in its plain statements. We even believe that God "hardened Pharaoh's heart." This statement should be very simple to the scholar and it is surprising that the "modern scholar" especially should have difficulty with it. The unscholarly Bible reader might have some difficulty, but the scholar should not. Let us see that this is so.

Egypt in Moses' Day

There was a time when the knowledge of the true God was well established in Egypt. The knowledge and foresight of those who built the Great Pyramid should be sufficient demonstration of this and there are also contemporary lines of knowledge in the recovered history of Egypt to show this to have been the case. This knowledge is also supported by the holy Scriptures. But the knowledge of the

true God and the worship of the true God had been banished and Hamitic Polytheism had taken its place. (Of course, the knowledge of *El Shaddai* remained with subjugated Israel in Egypt.)

The race which made heathen worship and mythology predominant in Egypt to the exclusion of the knowledge and worship of the true God had also put into operation the Hamitic system of militarism and enslavement of peoples. They had carried this system to the highest point of perfection and oppression in the time of Moses. They were the first post-diluvian nation to develop a regular military system and to compel by its power the enslaved labor of subordinate peoples. They were the one great military power then existing. Assyria, the first power of secular history to follow this line of organization, had not arisen and did not rise until several centuries later. Thus, Egypt stood an armed menace to the freedom of all the earth. They had enslaved Israel, God's chosen people, and they had suppressed the knowledge and worship of the God of Shem among the Egyptians.

Therefore, it became necessary to undertake a foreign mission in Egypt to bring back to the Egyptians the knowledge of the truth. It was also necessary to break the military power which enslaved Israel and threatened the liberties of the then organized world. Let the practical psychologists get to work on this problem. How should this task be attempted? Nothing can close the mind of a person, or of people in general, to truth like arrogance! In the minds of the Egyptian Pharaoh and the Egyptian people, arrogance was rampant.

Arrogance of Religion

Had not the priesthood then in ascendance in Egypt utterly routed the priesthood of the true faith? Had they not fought and won such a victory in the realm of theology that dynasties had been changed, people had been expelled from the country, other peoples been enslaved? Had not the gods of the Egyptians achieved

supreme ascendancy in mind, person and state?

Arrogance of Learning

Without question the Egyptians were the scholars of the day. "Moses was learned in all the knowledge of the Egyptians." From the stores of Egyptian knowledge future ages were to draw the foundations of sciences and philosophies. The surrounding nations were looked upon as barbaric.

Arrogance of Governmental Administration

Theirs was the heart of the then civilization of the world. Other nations were still in the state of civic units and nomadic tribal organizations. But Egypt was fully organized as a nation and her government was supreme above all others.

Arrogance of Military Organization

In this realm she stood alone in a world which had not progressed beyond tribes and cities, and loose alliances between them. Egypt was a unit as a nation — organized, armed, powerful, aggressive, ambitious, unscrupulous and therefore a menace to the rest of the world. The arrogance of later Babylon, Persia, Greece and Rome were but a repetition of the arrogance of Egypt.

God Sent Moses

Why should Egypt listen to the apostles of, to her, an alien faith? Why should she listen to apostles from, to her, a barbarous and unlettered people, especially a people enslaved by the Egyptians? Why should she listen to apostles from an unorganized race who had never developed further than the tribal form of government and had then fallen bodily under the heel of Egypt? Why should she listen to an apostle from a people who had never organized a fighting force and who were unable to achieve or defend their own freedom? A mission of such apostles would be foredoomed to failure.

God Sent the Plagues

What would be required to break into the consciousness of a people situated as the Egyptians were and so obsessed with their own power? God could have liberated the Israel peoples without recourse to the plague system. But that would have been to leave Egypt in the grip of their heathen gods of error. For Egypt's own sake it was necessary to carry conviction to the very hearts of the people of the truth of the living God. This could only be done by the destruction of Egyptian arrogance. As a psychological problem, Egypt could only learn to know Jehovah by the manifestation of Jehovah's power exercised in Egypt and upon the Egyptians. Hence, the series of plagues, and hence the hardening of Pharaoh's heart. It was the process employed for the conversion of Pharaoh and the Egyptians to the truth.

Now read the plagues in Exodus, chapters 7 through 12, and see that they were all a demonstration in force and were not carried to extremes. They were not for the purpose of destruction, but as a demonstration. In each case, as soon as conviction was achieved and prayer made, the plague was removed. The plague was removed, but the impression remained.

But conviction was not all that was required. There must be the breaking up of the heart's affections. As has been the case in individual instances many a time, bereavement has been used to break the heart of its arrogance and hardness. In Egypt, after solemn warning, the stroke of the sword of the Angel of the Lord on the night of the Passover brought mourning and bitter crying — and final conviction to the hearts of the Egyptians.

Their own gods had failed them; their own learning had failed them; their own governmental system had failed them; their military power had failed them. They loaded the departing Israelites with gifts and besought an interest in their prayers.

Still the terrible stroke was cut to a minimum. How many of our people have been bereaved of *all* their sons during these last days! God is dealing with Israel today as He dealt with the Egyptians then, breaking up their stony hearts by sorrow in order to lead them to know Him and understand His purposes.

God Sent Judgment

Of all the curses of the ages the militaristic system has been the most bloody and in Egypt that system had been instituted and perfected. Therefore, the Lord took measures to check the deadly growth at that time. If He had not done so, how, humanly speaking, would Israel have maintained her freedom? She could only have done so by maintaining a standing army and a grinding military system, like that with which she became burdened later.

Therefore, the fighting head of that system was lured into the wilderness, pursuing fleeing, unorganized Israel and there met such a check that the system did not lift its head again for centuries. Thereafter, Assyria arose and unified a nation under a military system which has continued through all the ages since, a curse and a terror throughout the generations of mankind.

Egypt suffered slightly under the plagues; Egypt lost its military arm in an expedition against a despised foe; Egypt lost its faith in its false

systems and in its false gods; Egypt was convinced of the mighty fact of Jehovah, the living God. This demonstration to Egypt and to the world could only be achieved through the hardening of Pharaoh's heart to the point of standing up against the commands of God, thus offering scope for the demonstration of God's power. If there had been another way open, the Lord would have taken it.

Read the succeeding Scriptures and the prophecies, and then read contemporary history. It will become clear that the demonstration thus given of the living personality and concrete power of Jehovah operating among the nations, and in behalf of Israel, has always been the pivot upon which our system of revelation has rested, and by which God's personal activity has been illustrated. Pharaoh played a wonderful part. Later Nebuchadnezzar played a wonderful part. On the other side, Moses played a wonderful part and later Jesus Christ played a wonderful part. We could name a host of others. As the result of parts thus played by appointed men, the world's psychology has been profoundly affected and the world's faith has been established.

Who shall challenge God for the methods of His missions to men? In this case how can human judgment say other than that this was the only course open to convince Egypt and the world — including Israel — and that this was the only method of settling the course of history for ages to come? God hardened Pharaoh's heart "for this cause," that He might demonstrate His power through the Egyptian monarch — for Egypt's enlightenment, for Israel's liberty and comfort, for the establishment of the world's faith.

(Continued from page 30)

though they intended to eventually settle on the east side of the Jordan River. When Israel captured the city the cattle and spoils were to become their prey. The campaign was mapped and men were sent by night to take up positions behind the city while the rest of the army approached the gates as formerly. When the men of the city came out to battle, the army before the gates was to retreat and feign defeat. Then, when the defenders of Ai had been drawn away from the city, those of Israel lying in wait were to take the city and set it on fire.

The plan was carried out and when the men of Ai saw the burning city behind them they did not know which way to turn and the forces of Israel destroyed them.

Gerizim and Ebal

Following the defeat of Ai, Joshua built an altar to the

Lord in Mount Ebal as Moses had directed him to do. Then the people were divided into two groups as Moses had commanded. One group took their position on Mount Gerizim and the other on Mount Ebal. Joshua then read all the words of the Law of the Lord, the blessings and the curses as written therein. The account states:

"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel." (Joshua 8: 35.)

The stage was thereby set for the real conquest of the land to begin. The inhabitants of Canaan were aroused against Joshua and they gathered together to oppose him and to fight against Israel.

"The State of Israel was conceived in fraud, borne in deceit and lives in violence." — Rev. E. J. Springett, Toronto, Canada.

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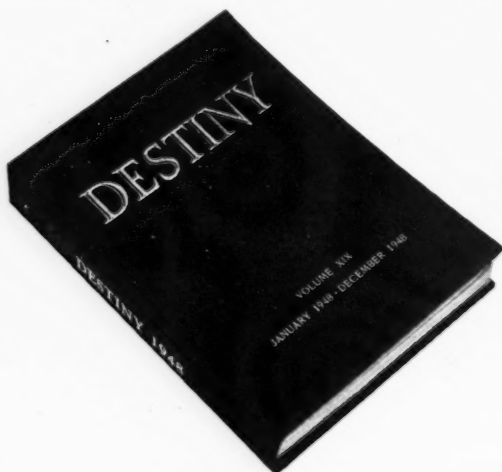
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